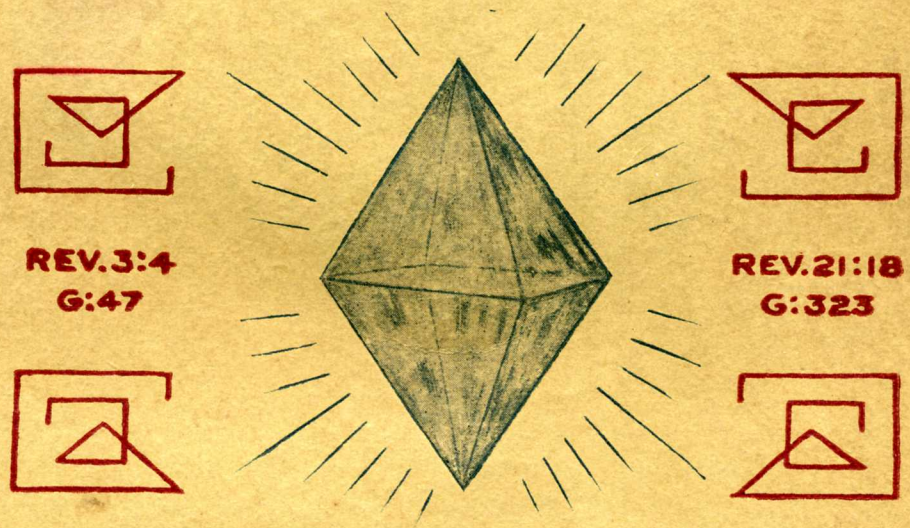
Souvenir Report

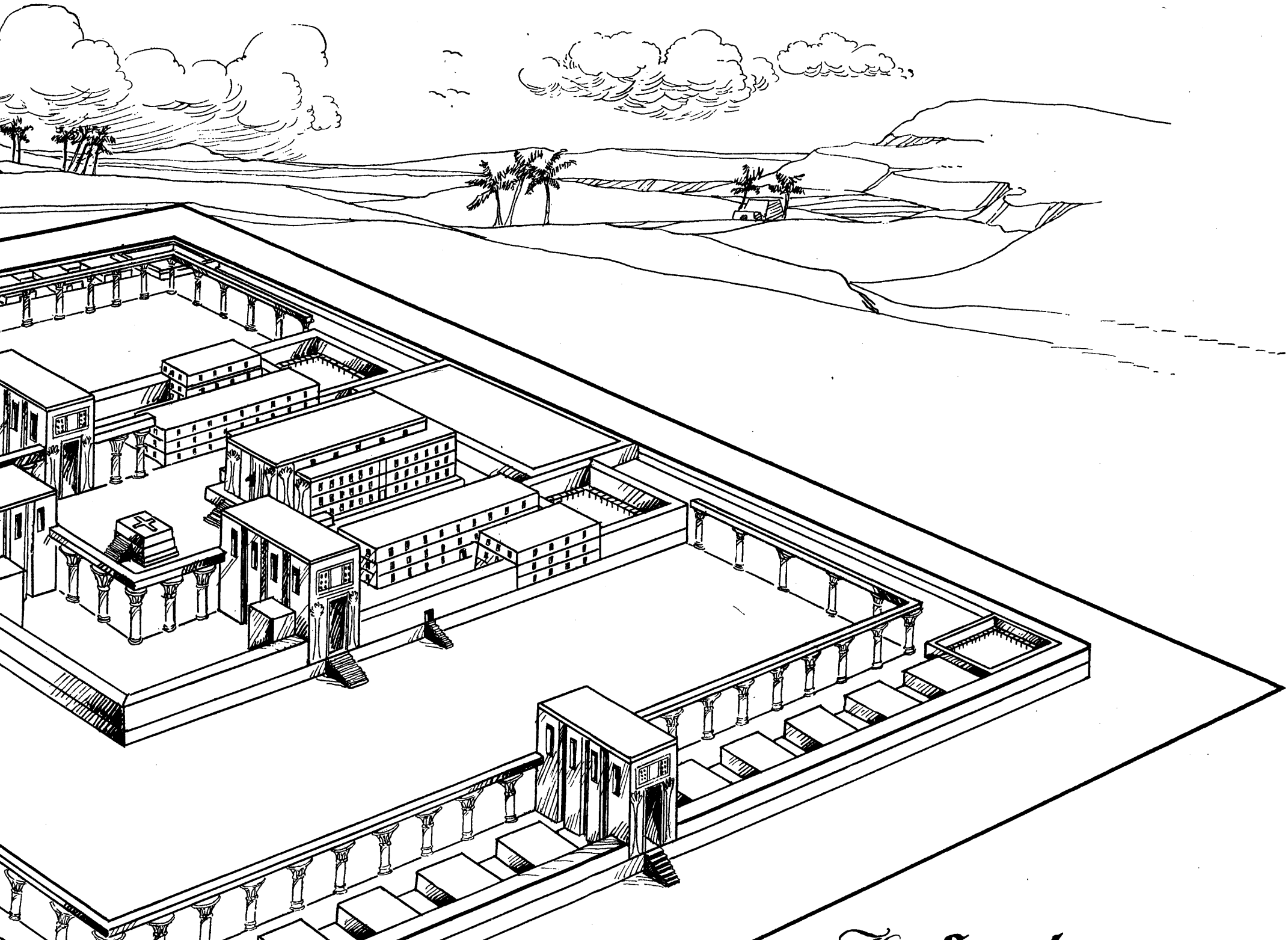
- of the -

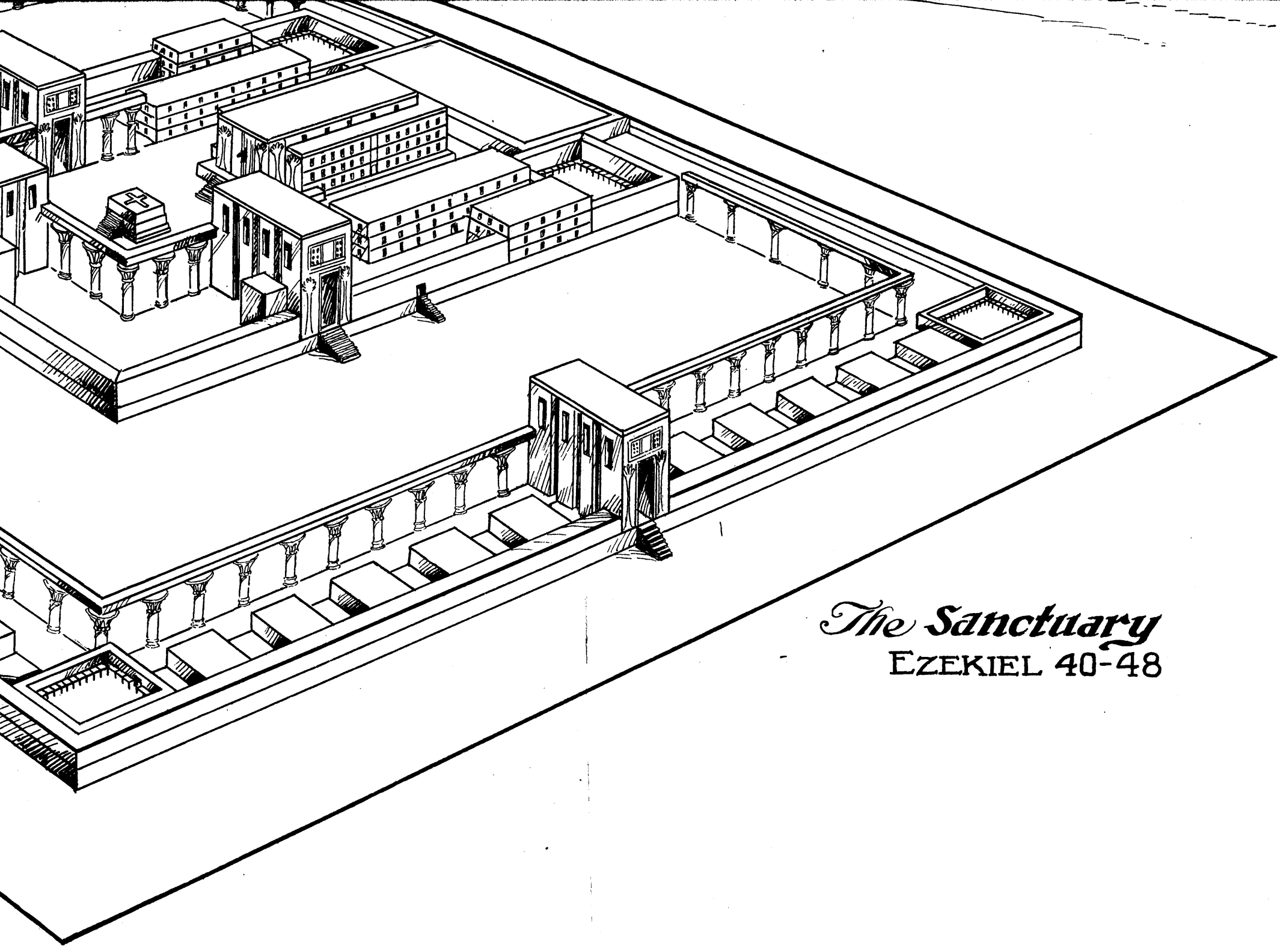
Bible Student's Convention



— Pittsburgh, Pa. —

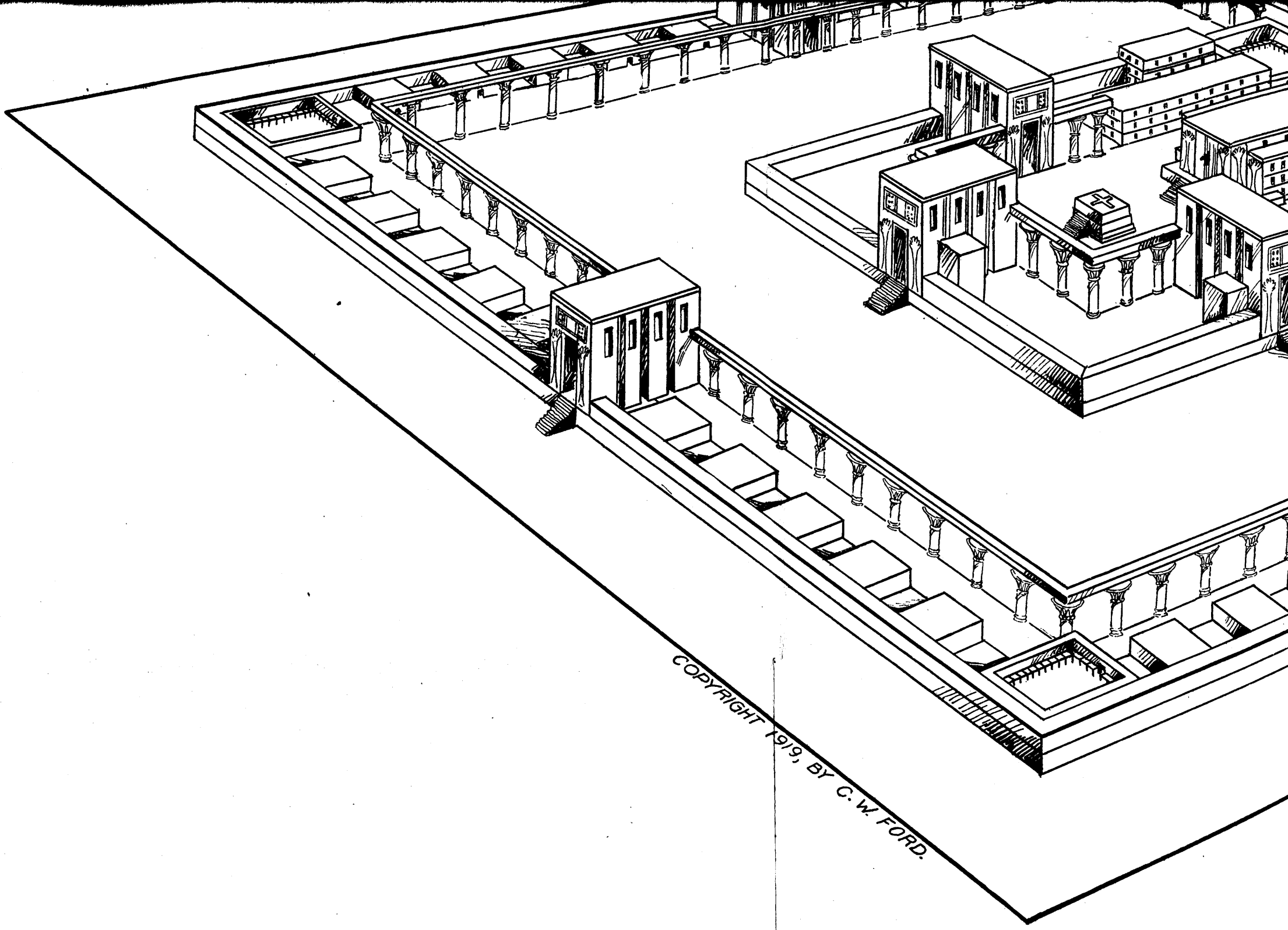
JANUARY 2-5, 1919



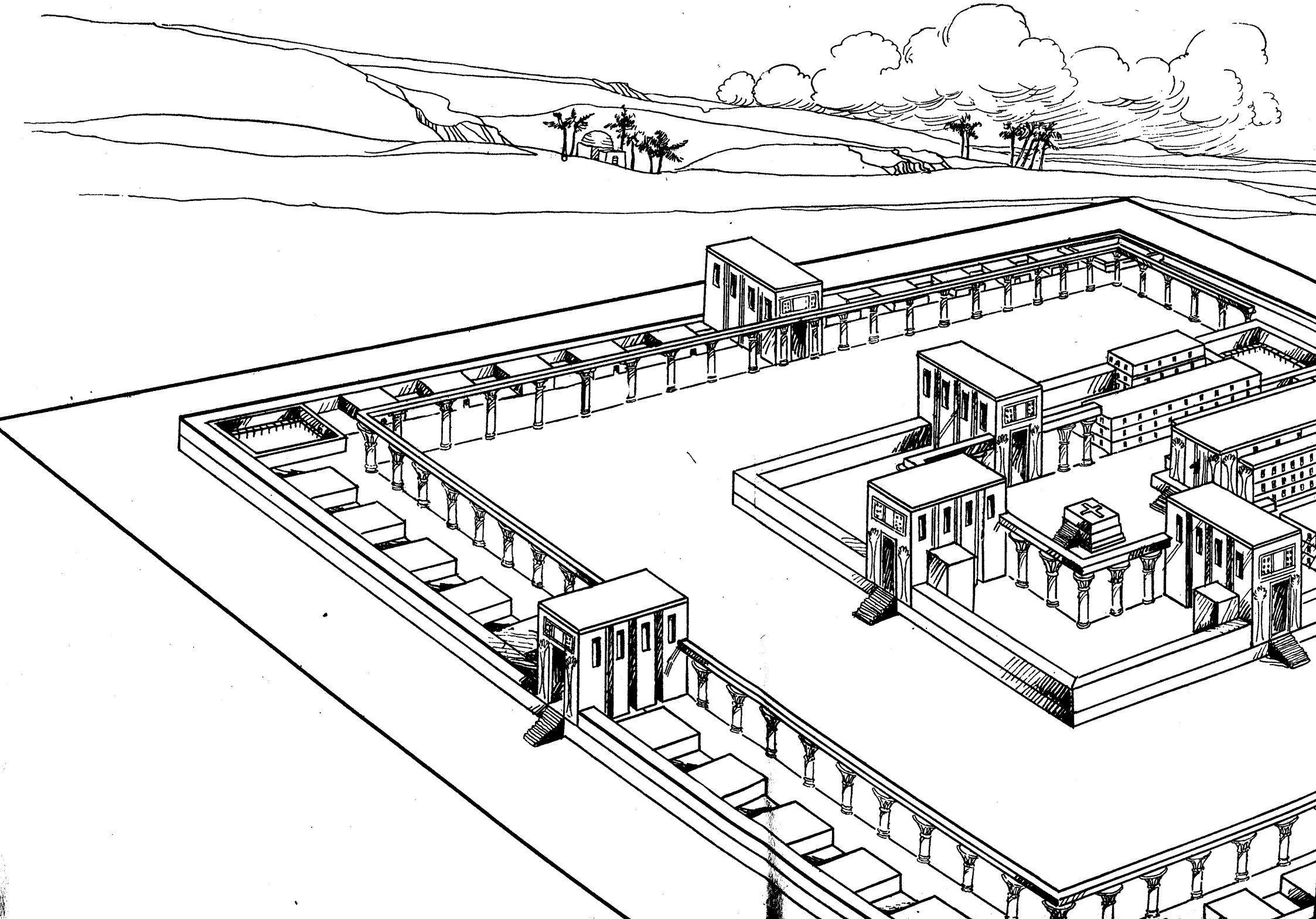


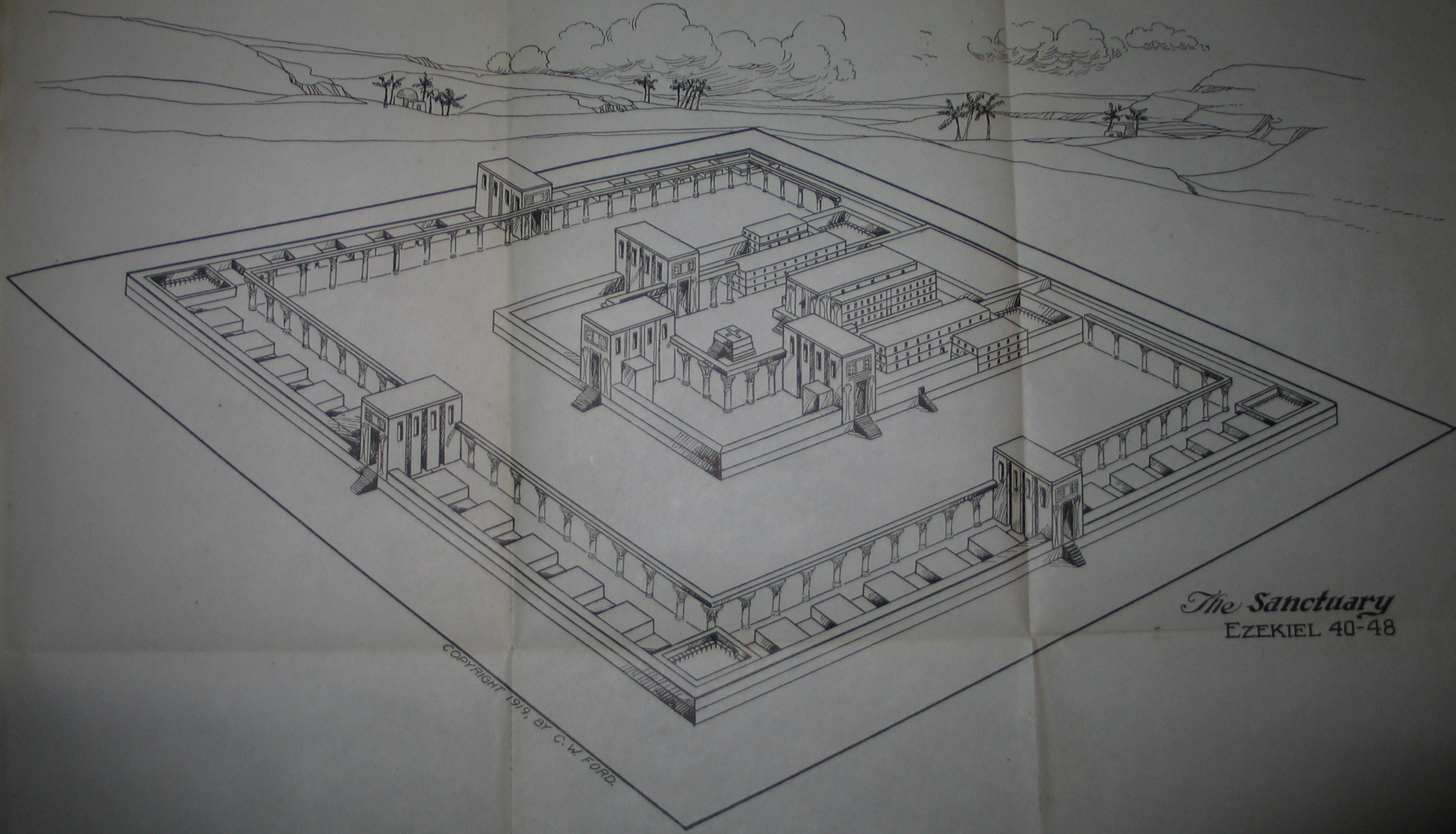
The Sanctuary

EZEKIEL 40-48



COPYRIGHT 1919, BY C. W. FORD.





The Sanctuary
EZEKIEL 40-48

COPYRIGHT 1919, BY C. W. FORD.

JUDGE J. F. RUTHERFORD

PREFACE

THANKS be to God that His grace has preserved us, "kept us from falling," through another year—that so many of us are still of one heart and of one mind in respect to His Word, and its service!

> "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and *pour* you out a blessing, that there shall not be room enough to contain it." Malachi 3:10.

Considering the helpful and inspiring messages presented by the dear Pilgrim Brethren at the CONVENTION and ANNUAL ELECTION of the WATCH TOWER BIBLE & TRACT SOCIETY, assembled at Pittsburgh, January 2-5, 1919, we have been moved to publish this Verbatim Report. We wish to thank the brethren for their assistance in this connection.

In sending out this SOUVENIR CONVENTION REPORT, we do so with the prayer that the Lord's People will receive as great spiritual benefit from its perusal as we have in its preparation.

Yours in the Master's Service,

GEO. A. GLENDON, Jr.,
1265 Broadway (Suite 611),
New York City, N. Y.

INTRODUCTION

"Thou crownest the year with thy goodness." Psa. 65:11

THE opening of a most significant New Year found several hundred friends assembled at the Bethel Chapel in Pittsburgh, Wednesday night, January 1st, reviewing in testimony the leadings of Divine Providence during the past year. The joy and rejoicing in the Lord knew no bounds. Many of the friends found it a special occasion to make plenty of good resolves, respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord.

The *keynote* of the meeting was based upon the Prayer Meeting text: *"Be thou strong and very courageous."* (Josh. 1:7.) One brother testified that he was glad that he could stand up for Jesus and hold high the banner of Truth. Others testified that they, as followers of the Lord, stood firmly for the truth: not fearing what man might do unto them, but trusted in the Lord, and in the power of His might, with the promise that by so doing, they will be with Him in Glory.

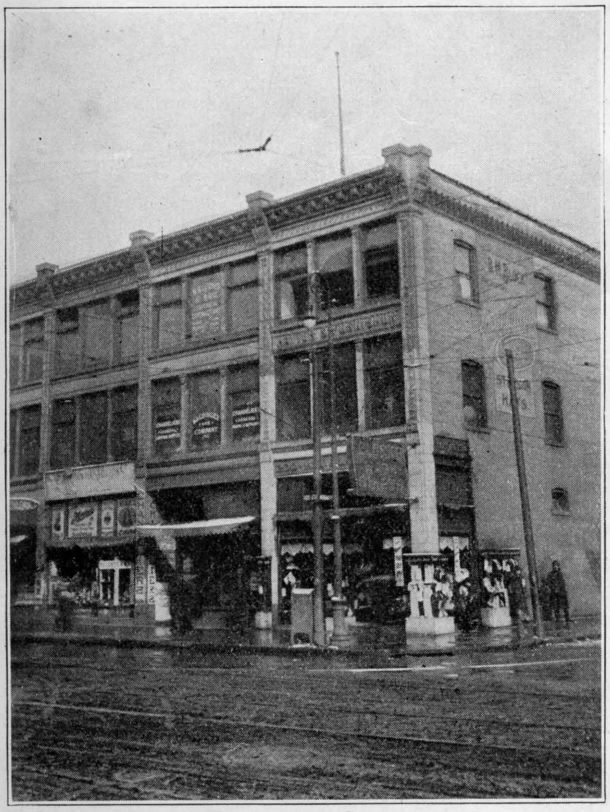
Another brother voiced the sentiments of all in the following words: "How appropriate is this keynote in connection with our Text for the year: *'No weapon that is formed against thee shall prosper.'* (Isa. 54:17.) I am perfectly willing to give and sacrifice everything to gain this assurance. The only injury these weapons can do is to the *old creature,* which we have already consecrated to death. Therefore, God uses the 'wrath of man to praise Him,'—by turning what seems to harm us into everlasting joy and blessing."

At the conclusion of the service, Brother Wise requested all to join in silent prayer asking the Lord to direct their every word, thought and action during the succeeding four days, to the end that "the Love of God might rule in every heart": that all things be avoided which would aid the enemy.

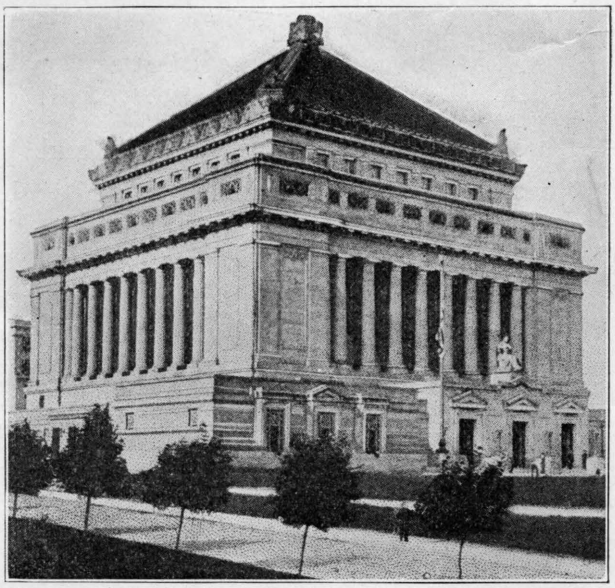
It was good to be there! And as we wended our way to our respective rooms we were confident that the opening of the Convention on the morrow would manifest more of the spirit of the Psalmist's words:

"Behold, how good, and how pleasant
it is for brethren to dwell
together in unity."

WATCH TOWER OFFICE



"THE OLD QUAKER SHOP"
Brother Russell's First Haberdashery Store



SOLDIERS' MEMORIAL HALL

ANNUAL CONVENTION AND ELECTION

W. T. B. & T. SOCIETY

PITTSBURGH, PENN., JANUARY 2-5, 1919

SHENLEY PARK, Pittsburgh's $50,000,000 *Beauty Center,* proved to be an ideal place for a convention of the Watch Tower Bible & Tract Society during the period of its Annual Election—the first Saturday in the new year. The location was a delightful one.

Memorial Hall, dedicated to the memory of the heroes of another cause, was appropriately the meeting place of the soldiers of the "Cross of Christ" who, too, must die to win.

On the morning of January 2d the Convention opened according to program, and from that time to the last reluctant farewells at the close of the Convention, Sunday evening, January 5th, with a Love Feast, we who were present considered this Convention the most beneficial ever held. Approximately one thousand attended. Brother C. A. Wise served as chairman throughout the entire session.

Brother E. G. Walters, of Tamaqua, Pa., was the musical director. All mingled in "song of unspeakable sweetness to the praise of God." The inspiration derived from the music and words contained in "Hymns of Dawn" caused us to sympathize with our beloved Brother J. F. Rutherford:

> "Often I long to hear some of our hymns! Then I contemplate the music of the Heavenly courts, and long for that, and am thrilled with the prospect that in the chorus will be the beautiful, wonderful, angelic hosts, the innumerable company of honored servants before the throne, the Bride in all her glory and beauty and the majestic Bridegroom, all mingling their perfect voices in music and song of unspeakable sweetness to the praise of God. And Jehovah Himself will for joy sing over all. (Zeph. 3:17.) 'The Lord thy God in the midst of thee is mighty; He will rest in His love, He will joy over thee with singing.' How glorious to be there, and *there* I want to be, and want you to be. Let nothing be done that will lessen our prospect. Let brotherly love abound and be faithful unto death."

After experiencing bitter trials during the year past, our appetites were whetted to partake of the spiritual food so bountifully provided for this occasion, to increase our hopes, even as the Lord promised that He would "prepare a table in the midst of our enemies" that we might be able to bear present experiences.

Probably never before in the Christian era have such earnest and fervent prayers been offered as those on behalf of the Convention, and our BRETHREN who are now serving God while in prison: "Filling up that which is behind of the afflictions of Christ for His body's sake, which is the Church." (Col. 1:24.) With eagerness everyone looked forward to the events that would transpire there, that the will of the Lord might be known. Their prayers were answered, even as our President and Brother J. F. Rutherford expressed the desire "that the spirit of Christ fill the heart of every attendant, drawing all of you closer together. Let every one have in mind that we are in the final conflict of Revelation 17:14—'These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings.' It is the finale of the conflict between the Serpent and the Seed of Promise. Let all read KINGDOM NEWS No. 3 *NOW*. We must overcome or be overcome—there is no middle ground. Concerning you and all, my sentiments are expressed in I Cor. 1:10. 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment'."

THE KEYNOTE

It was clearly manifest that the sentiment throughout all sessions centered around the yearly text: *"No weapon that is formed against thee shall prosper."* (Isa. 54:17.) One brother said: "Since it is impossible that they can do anything against the truth, it is likewise impossible for anything to hurt that one who is under the shadow of the Almighty. 'Nothing shall by any means hurt you,' the New Creature, for 'your life is hid with Christ in God'."

The keynote of the Convention was in main along advanced lines, encouraging all to abound in the hope of bringing the Elijah and Elisha types (also that of Jezebel) to a complete fulfillment, even as Brother Herr suggested that

Whereas,

> Enemies have striven to injure (and succeeded in a measure to suppress),
> And Satan all his arts employ;

Nevertheless,

> God has turned what seemed to harm us
> Into Everlasting Joy!

And before the Convention came to a climax we lost sight of all opposition, calling to mind the Scripture, "If God be for us, who can be against us?" We determined to heed the admonition of the Apostle Paul to cling to the old ship Zion, and to partake heartily of the good nourishing food that our Master is providing through the same channel used during the Harvest—the Watch Tower Bible & Tract Society—in order that we may be able to go forth and labor while we have the opportunity by giving the final witness for the truth. We realized more than ever before there is much work to be done, and we were determined that no matter how stormy and troublesome the condition of the times may be, we would not *fear,* but stand by the old Ship of Zion until the very last.

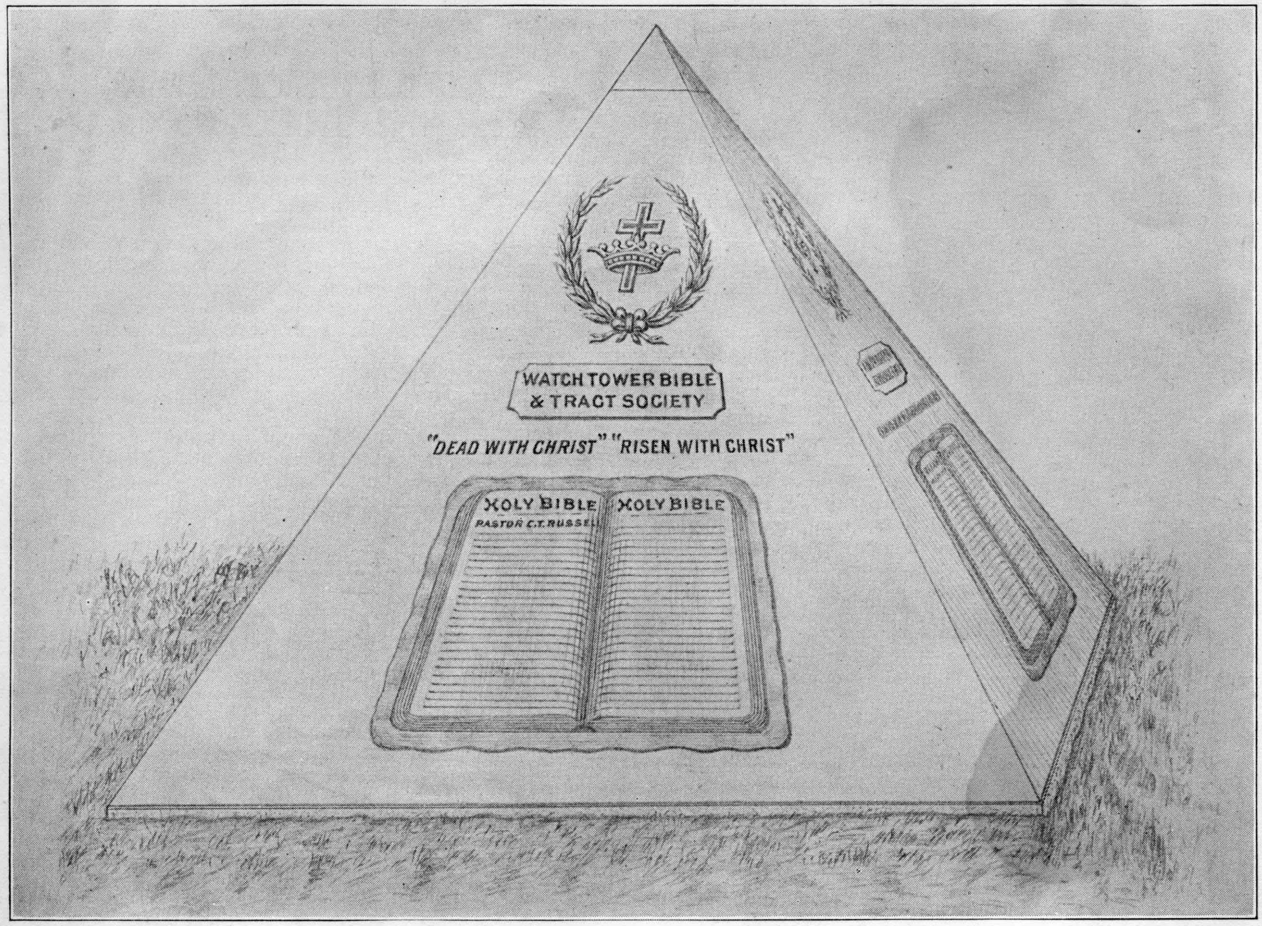
INTERESTING NOTES

In accordance with an invitation extended by the Bible House family, several hundred friends made a special visit to the Watch Tower office at Allegheny—directly across the Alleghany River from Pittsburgh. We were entertained and granted the privilege of fellowship in the large parlor, tastily arranged with *furniture and mementoes* of Brother Russell's study at the Bethel Home.

Upon inquiry we were directed over to Brother Russell's *first haberdashery store,* "The Old Quaker Shop," diagonally across the street from the Watch Tower office.

It was here that Charles Taze Russell, at the age of eleven, formed a business partnership with his father, himself writing the articles of agreement under which they transacted business. Here it was that at the age of twelve years, Charles' father found him one time at 2 A. M. poring over a concordance, unconscious of the lapse of time.

Within a few doors of this place, we were directed to a dusty, dingy hall where our dear Brother Russell first "stumbled upon Adventism." Quoting his own words, he says: "Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess indebtedness to Adventists as well as to other Bible students. Though his Scriptural exposition was not entirely clear and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked."


WATCH TOWER BIBLE
& TRACT SOCIETY
"DEAD WITH CHRIST" "RISEN WITH CHRIST"
HOLY BIBLE
PASTOR C.T. RUSSELL
HOLY BIBLE

PASTOR
C.T RUSSELL

AT THE GRAVE

On Monday, a party of about 150 was conducted by Brother Bohnet to the grave of Brother Russell. Upon a hillside, sloping towards the south, we joined hands around the grave and sang:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

One last lingering look upon the scene recalled the peaceful manner of our Pastor's "passing beyond the vail." Brother Rutherford's words came to mind: "I am glad this prison experience was reserved for *us,* rather than for our dear Brother Russell."

We visited the marble works and there watched the workmen slowly but surely chisel out the monument to be erected as a memorial to the Society.

The Watch Tower Society burial lots in Rosemont United Cemeteries, five miles due north of Pittsburgh City, contain ample grave space for all the members of the Bethel family, and the Pilgrims and their wives—in all more than 275 adult graves. In the exact center of the Bethel lot will be erected diagonally the Pyramid Shape Monument as *designed* by *Brother Bohnet,* and *accepted* by *Brother Russell* as the most fitting emblem for an enduring monument on the Society's burial space. The size of this structure is nine feet across the base, and its apex stone is exactly seven feet above the ground surface level. It rests upon a concrete foundation five feet deep and heavily reinforced with barbed wire, the work of Brother Bohnet, who would not entrust this important task to anyone else, so we are assured the job was well done. The brother gave a full description of the securing of the rock material (after fruitless attempts extending over a period of about five years) at the time he piloted the conventionists to the cemetery and urged us to help ourselves to souvenir chips in the shop of the granite worker near by.

These monster blocks of pink (Brother Russell's favorite tint) granite were brought all the way from Granite Mountain Quarries, near Marble Falls City in Texas, upon a special flat car, and are said to be about 95 per cent flint rock.

Each slope of the pyramid will face one of the large lots and on each of these slopes is cut in four-inch embossment a Teacher's Bible, on the pages of which will appear the names of the ones buried there. The burial space for Brother Rutherford was indicated and his name, like that of Brother Russell, will be at the top of opposite Bible pages. A Bible space being set apart for the Pilgrims—all in one lot of forty-eight grave space, so all their names will appear on the same Bible.

Above the Bibles are spaces for inscriptions in full, W. T. B. & T. S., I. B. S. A., "Dead with Christ," "Risen with Christ," etc. And above these the Cross and Crown and Wreath, and the whole capped with the apex stone, highly polished—its shape of course being pyramidal.

Within the structure, incased in a block of granite, will be a sealed metal box in which is a complete set of Karatol Scripture Studies, the Memorial Tower, and one of every tract, photographs of Pastor Russell, a copy of the Society's charter, and many other things to interest the people who at some future date may open the pyramid and find them.

Brother Wm. B. Hurst, of Pittsburgh, who was assistant superintendent of the United Cemeteries under Brother Bohnet's general charge, will have the care of Brother Russel's grave in the pilgrimage absence of Brother Bohnet. It is expected the monument will be in place before the next Decoration Day. Any truth people desiring a chip of the stone may send postage enough to carry a piece about the size of an egg, with enough additional to pay the Society for the trouble of having it wrapped for the mail. Best for class members to order collectively.

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled.

"You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

11:00 A. M., Brother A. M. Graham

Thursday, January 2, 1919, Fellowship Day

Subject, "OUR FELLOWSHIP"

OUR program announces that this is "Fellowship Day." In thinking about this matter of Fellowship, we may think of it from a variety of standpoints. Looking back over the past, we notice how God's people have had fellowship.

Away back in the very beginning Abel had fellowship with God because he was in harmony with God's arrangement. He was all alone in this fellowship because there was no one else who could share it with him. Still later on, Noah had fellowship with God because he was in harmony with the Divine arrangement. He had, however, some associates with him who could share the fellowship—his sons and their wives, also his own wife. Thus he had fellowship not only with God; his family shared this fellowship with him.

And that is the standpoint we propose to take this morning. We jump way down from Noah's day to our own day—1919—and seek to know and understand what God is now doing; come into harmony with it, and thus have fellowship with one another and with God.

We notice that previous to 1874 we had some fellowship with God and with one another. Some of us had some fellowship while in Babylon perhaps; we had fellowship with one another and with the Lord to the extent that we were in harmony with the Lord's arrangement as we understood it. In 1874, however, there came a change in the Lord's arrangements, and from that time forward we, who have learned of these changed arrangements, have been having fellowship in a broader and fuller and more complete sense than formerly because we understand the Divine arrangement better, and have come into harmony with it.

We notice, too, some little distinctions in respect to this fellowship which we have had since 1874. When we first came to know about this *"present fellowship"* we have had with the Father, and with one another, we were talking chiefly about the Plan of the Ages, about the three worlds and their subdivisions, and about what God was purposing to do in these ages and their subdivisions. Later on we studied Tabernacle Shadows, then Chronology, and the Great Pyramid received our careful attention. Yet more recently it was the wonderful events relating to the end of Gentile power in 1914. In all this we observe a progressive fellowship; we had fellowship together in all these things.

Since October, 1914, we have been watching the trend of events in the world with increasing interest, and we have been having fellowship along other lines. We do

not study so much about the three ages and their subdivisions now as formerly, but we are thinking, talking and having fellowship respecting other things: the fall of Babylon, and the establishment of the Kingdom of God, and the climax of *cosmic* forces taking place in our own day. We have had sweet fellowship in respect to all these matters. We could not have had that kind of fellowship away back in 1874, even as Abel could not have had fellowship with Noah because he knew nothing of the events of Noah's day, the flood, etc. So, then, we see we can have a fellowship now respecting present events, we could not have had in 1874, or even ten or fifteen years ago—no, not even five years ago. But we can and do have it now.

We have fellowship together at the present time because we are in harmony with the Divine arrangement as it is fulfilling now right before us at the present moment. We need not think so much about what has taken place in the past. That is past. We do not forget the past, or set it aside; what we learned then is still with us in our hearts and minds—part of our life. We must, however, live in the present and act in the present. Therefore, the present has much more of interest for us than that which is past, no matter how important and interesting.

Our Lord was born two thousand years ago. We just celebrated the birth of our Lord about a week ago, and have begun a new year—A. D. 1919. There probably never was a New Year in all the history of the human family so remarkable in every respect as this one we are passing into. In fact, there has never been a New Year in the history of the human family so wonderful. Possibly there may be more wonderful New Year Days in the future, but there certainly has never been such a one as this in all the past.

What a remarkable condition of things there is in the world at the present time. For four years the nations of earth have been fighting the most remarkable war that ever was waged on this planet. And now we have PEACE. I don't know whether we are living in that day when the Scripture is being fulfilled that says: "They will say, 'Peace, Peace,' and there will be no peace." That day, when they will say: "Peace, and sudden destruction shall come upon them." These Scriptures must certainly have a fulfillment and it does not quite seem that they have yet been fulfilled. Doubtless they are being fulfilled.

Truly there is "no Peace." No matter where you look, there is unrest. Not a nation on earth feels sure and safe, each distrusts the others. Along social and financial lines: also everywhere there is a feeling of unrest—a lack of peace. You remember that little message the angels brought: "Peace on earth, good will towards men." Looking over this Gospel Age, it is a remarkable fact that it has been the most bloody period of all human history. There have been more wars fought in this Gospel Age than in any other; notwithstanding that it is called the Christian era and presumably dominated by what is termed the Christian Church. Truly did our Master say of it: "There shall be wars and rumors of wars."

Look for instance at western Europe. It is simply one vast, great graveyard, where the dead from countless battlefields have been buried. There is scarcely a town or hamlet that is worth mentioning on the map of western Europe where there has not been at some time or other a great battle fought and thousands of lives lost. Most of these battles, not all, but many of them, have been fought to establish in the earth some ecclesiastical system or other. Yet we call it the Christian era, the Christian Age, and it is undoubtedly the most remarkable of all ages; but it has not been a period of peace. "Peace on earth" has not yet come to poor mankind. We are still looking in the future for the time of Jesus' reign, when He will rule in peace—The Prince of Peace.

Now, the Scriptures tell us all about these wonderful things transpiring in our day. They clearly point out what is taking place at the present moment, and those of God's people who understand and are in full harmony with God's arrangement are permitted to know and understand what these remarkable Scriptures mean, and how to apply them. We may not apply them absolutely correctly. We may, perhaps, in some details fail to get just exactly the thought, but in their general outline I am sure we can come very close to a proper, a correct interpretation of prophetic Scripture fulfilling in this our day.

We have had now for four years a great war in progress. It stopped a little while ago. In November the war came to an end. Now then, the question is: *What now is going on?* What is God doing now? To my mind, dear friends, there is a little picture given to us in the Word of the Lord that illustrates very clearly what God has to do with present events. You are all familiar with it. It has been talked of and explained many, many times, but you know every time we look at a beautiful work of art, the more beauty we can see in it. The oftener we view a beautiful picture the more beauty we discover in it. I am referring now to the image of Daniel. (Dan. 2:31.) The oftener we look at that image the more remarkable it becomes. It was a GREAT IMAGE that reached up unto Heaven. This great image, whose brightness was excellent, and the form thereof terrible, represented four great *Universal Empires*. Its head was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, the feet part iron and part of clay. This great image, therefore, pictured the political history of the human family from Daniel's day down to the present time.

Daniel is the most remarkable of all the prophets in many respects. He scanned the history of the human race from his own day down to our day—touching the salient points, but dwelling specially on the events at the close of the Gospel Age. Is it strange then that our great adversary, the devil, should be very desirous indeed of lessening the influence of that prophecy? Is it any wonder that he has done all he could do to cast discredit on that particular prophet? And so we find it. They have done everything they could to weaken the force of the prophecy of Daniel.

Nevertheless, Daniel's prophecy still stands there. The prophet tells us what these things mean. The head of gold represented Babylon, the breast and arms of silver represented Medo-Persia, the belly and thighs represented Grecia, whereas the legs of iron represented Rome, and the feet and toes Rome divided into the nations of Europe. The smearing with clay represented the mixture of the ecclesiastical systems with the nations of earth during the past ten centuries. Everybody knows that these four world dominions have come into being, and GONE. No man can say that this testimony of the Prophet Daniel is not true. Babylon has come and *gone*. Medo-Persia has come and *gone*. Greece has come and *gone*. Rome has come and *Rome has gone, too*. These are the facts of history that no man can gain-say.

The next thing that the prophet records is that a stone was "cut out of mountain without hands." This stone, we understand, is the Heavenly Kingdom of Christ, the stone Kingdom, for which you and I and all Christian people were taught to pray: "Thy Kingdom come, Thy will be done on earth even as it is done in Heaven." Now notice, the prophet said the "stone smote the image on its feet, etc." (Verse 34.) Looking from the type down to the anti-type, I think we will pretty generally agree that that stone has been smiting that image for the last four years on its feet, viz., the Roman Empire, divided into small kingdoms.

Now then, we will notice some other things about that Image. We notice that it had two legs and stood on two feet. Well, you remember that Rome originally was a united empire, and continued for a few hundred years as a united empire, but finally was split up and divided into two empires, known in history as the Western Empire and Eastern Empire. About the same time the political division took place there was also a religious division. The Roman Catholic Church was also divided into two parts—an Eastern Church and a Western Church: the Greek Catholic Church and the Roman Catholic Church. The Eastern Church had its headquarters originally at Constantinople, afterwards when the Turks got possession of that city and drove the Christians out, the seat of power was finally transferred to Moscow in Russia and became associated with the Russian people; so that the largest number of adherents of the Greek Catholic Church

is found amongst the Russian people, and it is frequently called the Russian Church. Now then, this Eastern Empire, together with the Greek or Eastern Church, represents one of the legs of Daniel's image.

The Roman Catholic Church has always been associated with the kings of Western Europe and together with them constitutes the Western Empire—the other leg of Daniel's image. Now then, would it not be a reasonable deduction that if one or the other of these legs would fall, or be broken, the image necessarily must fall? That would be a reasonable deduction surely.

You just think a moment or two; what do we see before our eyes? Not very long ago—a little over a year ago—Russia fell. There is no RUSSIA. Russia has absolutely gone to pieces. When Russia fell the Russian or Greek Church fell with her. There is now no Russian Church.

Constantinople, too, has fallen. The Turks who have held it for six hundred years have lost it. It is now in the possession of the Allies, but it is a bone of contention with them. They don't know what to do with it. Greece says she wants it. "It ought to belong to us," they say, because two-thirds of the people living there speak the Greek language. But the allied nations are not disposed to give it to them. It is best, they think, to have it controlled by *all* the nations. It is very clear, then, that the Eastern Empire, both in its political and its religious aspect, has fallen. This means that one leg of Daniel's image has been "broken to pieces," as the prophet terms it, and the image itself has fallen to the ground.

What, we ask, is the next thing in order? If it is true that one leg of that image has been broken and the image has fallen, what would be the next thing to transpire? *The next thing would be the breaking in pieces of the image itself.* We will keep in mind that the one foot of the image rests at Rome, and the other foot at Constantinople. When one leg is broken the image necessarily falls. The next thing that we will notice in respect to this record, is this: Daniel says, "Thou sawest that a stone was cut out without hands which smote the image on the feet, which were of iron and clay, and break them in pieces. Then was the iron, the brass, the silver, and gold *broken in pieces together.* (Chapter 2:35.) You see, the next thing after the image had fallen was to BREAK IT TO PIECES.

Is anything taking place at the present time that looks as though this is having a fulfillment? We answer, "Yes, assuredly." Russia, for example, has been broken into five or six smaller states, and the division still goes on! Nobody knows just how many pieces there are yet to be. Russia in 1914 was one vast, great, united empire. Today it is divided into many "pieces." We do not know exactly what is taking place in Russia, or indeed in any part of Europe. We may not be too sure, but it looks as though there were two great giants in this country. Two great newspaper syndicates striving for mastery. One probably headed by J. P. Morgan, and the other headed by William Randolph Hearst; and they are fighting one another, and between the two we don't get the exact truth. But we do know enough to see that Russia has gone to pieces, divided into a number of small states—"broken to pieces."

Now then, take another instance: Austria also a little while ago was a united empire. It was called a dual monarchy, Austria and Hungary, but it was united. Lloyd George called it the "Ramshackle Empire," but nevertheless it was united, and a master mind—Emperor Franz Joseph—held it together for a long time. But Austria, too, has fallen. It has been divided into at least five pieces—five small states. She, too, has been "broken to pieces."

Furthermore, if we are to believe what we hear in the newspapers we may understand that Germany at the present time is divided into at least two parts, and we do not know how many more. Germany is comprised of about twenty-five states, some smaller and some larger. We do not know how many "pieces" she will yet be broken into; how many small states will be made out of her.

Now, we step over into another realm. Here is the great British Empire—a great and mighty empire. I want to tell you, I hope this isn't an unusual thing to say, but I think that of all the great empires that have sprung up on the face of the earth, the British Empire is the most remarkable. This little "Island Empire" has dominated the earth for four hundred years and still hopes to dominate it. Notice that this great and mighty empire is comprised of many parts, all over the world—India, Australia, Canada, and South Africa. And these parts are held together with cords or ties so slight that it will require very little to break them. She feels that she must, therefore, have a mighty navy with which to hold these far off parts in line. If she should fail in any way to have a mighty navy, she could not hold these far distant empires. It is not going to take very much to separate and divide, "break in pieces," the mighty British Empire.

That is what was next in order; breaking the image in pieces. How long is it going to be before Canada will want "self-determination"? And how long is it going to be before Australia will want self-determination; and before India, too, will want it. And who are we, this GREAT AMERICAN PEOPLE, WHO SHALL SAY THEY SHALL NOT HAVE IT. A hundred and forty years ago we concluded to have "self-determination," and we threw off the British yoke. We kicked our old King George III, that "stuffy old drone from the German hive," Dr. Holmes called him. If the people of India, Australia, and Canada want self-determination, shall they not have it? How easy it will be then to sever the ties that binds the mighty British Empire together.

We have, therefore, in the breaking of Daniel's image a picture of what is taking place today. These great, mighty empires are being "broken to pieces." That is the prophet's declaration. Our president, Woodrow Wilson, also agrees that this must be so. He says, "All these people shall have the PRIVILEGE OF DETERMINING FOR THEMSELVES WHAT THEIR GOVERNMENT SHALL BE AND SHALL DO." *And that is what is breaking these kingdoms to pieces,* preparatory to their being ground to powder and "become like chaff," and blown hither and thither and no more place to be found for kings, emperors, popes, etc., crowned or uncrowned powers.

I think we can all agree that there are some powers that are very potent and influential that have never been crowned. We have them in our own land—very many of them! We have railroad kings, or used to have. We have telephone kings, and telegraph kings, and coal kings, steel kings, and wheat kings, and all kinds of industrial kings that never have been crowned, but they need to be "ground to powder," i. e., stripped of their power like all the others. Thus we are having fellowship with one another as we observe the fulfilling of the Divine prophecy at the present time.

I would like to call your attention to another little picture in this same connection, of a similar character.

This picture is found in the book of Kings. Now, in speaking about this matter I don't wish you to understand that I have found the solution of this thing, and that it is just so and no other way. I am suggesting something merely to stir up your thoughts. That is all, nothing more. It is good to have as many minds probing into these things as possible. That is what has marked our Age, the people are thinking. Before 1799 nobody thought, scarcely. There was no thinking done except by a very few—the learned. The farmer went to work at sunrise, and came back at sunset, and scratched the mud off his shoes before he went into the mud floor of his cabin, and that was all he thought he had to do, and he seemed to be contented and happy. If he did start to thinking about his hard lot it wasn't very long before some gentleman who buttoned his coat way up to the collar and tied his collar at the back, and to him said, "Don't you feel bad about this matter at all. You, of course, are having your hard time now; but you just be patient, when you die you will get your reward in Heaven. That rich man, your master, who owns the farm, is having his good time now, but when he dies he will have his hard time. He will get it then." And that thought contented them.

Now, since they have begun to think, they say: Away with this good time that you are talking about after I

die. I want the good time now, and will have it. I will use a slang word they are saying now, "You can't bamboozle us any more." So then, since 1799 there have been a thousand minds thinking upon every thing that you can possibly bring to your mind. That is why so many wonderful, remarkable things are taking place in the world today.

So, in respect to the Bible pictures, the more people who consider them the more we will get out of them. However, we do not want to be foolish and unwise about the matter. We do not want to do as some brethren do. There are some brethren who think they see a vision and they want to write a book or a tract about it. The chances are, dear friends, they did not see a vision at all. All they saw was a ghost, a phamtom merely. If you do see something, and if you think it is worthy of being put in writing, write it out, use the very best English you have, and the best information obtainable, and when you have written it out send it down to the "Editorial Committee" that the Lord God in His arrangement provided for the spreading of present truth and if they think it is worth printing you will thus have the privilege of serving the Truth. But don't take the matter into your *own* hands.

Now then, this other matter is the story of King Jehu, found in II Kings, chapters 9 and 10, remarkable work you remember, and only one, so far as we have any knowledge. He destroyed the family of Ahab, Jezebel, Ahab's wife, and their seventy sons. Every male that belonged to the family of Ahab was absolutely destroyed. And when he had accomplished that we hear nothing more about Jehu. My memory is that the record says, "And Jehu reigned twenty-eight years, and all the deeds which he did are they not recorded in the chronicles of the kings." And that is the end of the matter.

Now, we will point out some things that make the story of Jehu important. He certainly did a great work. Anybody who would destroy the wicked Jezebel would indeed be great. Jehu was anointed by one of the "sons of the prophets" (ch. 9:1-7) to be king of Israel. You know at that time Israel was divided into two parts—Judah and Israel. Now then, these two divisions represent the two divisions of Christendom—Judahism as a whole represents Christendom. The northern portion—Israel, the ten tribes, the larger portion—represents the Catholic division of Christendom, in both its parts—both the Greek Church and Roman Church. There are very little differences in these two Churches after all. One permits their priesthood to marry and the other forbids them, and a few little things like that. They originally were one and so they come in with that class and that division.

The other division—Judah, the two tribes—represents the Protestant side of Christendom. We will try to keep that in mind. Jehu was anointed king of Israel and he was told that his duty was to destroy Jezebel and the family of Ahab. (Ch. 9, v. 7.) Now then, looking from the type to the antitype, we know that Jezebel represents the Roman Catholic *system;* the Roman *hierarchy*. Not the Roman Catholic people, but the *great system itself*. We make that distinction. You remember that when the United States went into this war our President said, "We are not fighting the German *people,* we are fighting *German autocracy." We make the same distinction between the Papal system and the people controlled by it.*

Jezebel had a husband—Ahab. He represents the "Holy Roman Empire." And perhaps we might stop here to notice something about that great "Holy Roman Empire." You know the pagan Roman Empire was very powerful in the days of Christ and the early Church. It was not the "HOLY Roman Empire," however. The Holy Roman Empire came into being later on during the reign of Charlemagne, or Charles the Great, about the year 800 A. D.

The circumstances which brought this Holy Roman Empire into being were something like this. This great emperor went to Rome to visit the pope, and while there and while he engaged in his religious devotion upon his knees in one of the churches at Rome, it is said that the pope came up behind him and placed a crown upon his head, and when he looked in surprise that such should be done the pope assured him that it was the will of Heaven that he should wear this crown and assist the Church in all her undertakings. This began the Holy Roman Empire. For a thousand years from 800 A. D. to 1800 A. D. that empire existed in Europe. It was called the Holy Roman Empire because united to the Roman Church. When Charlemagne died his empire was divided into three parts, but the portion comprising the western part of present Germany and the northern portion of present Austria continued to be recognized as the Holy Roman Empire.

At this point, in the year 800, or thereabouts, the antitypical Jezebel, the Papal Church, was married to the antitypical Ahab, the Holy Roman Empire. Here the union of Church and State began. There had been a courtship, too. They had been courting for a few hundred years, from about the year 350 A. D. They were very timid at first, but became bolder, and in 800 A. D. they were married; Church and State were united. There Ahab and Jezebel in antitype were married.

They did not live very happily together. You know that is frequently the case in married life. Married people live sometimes a whole lifetime and never spend a single day peaceably. They usually quarrel about who will be "boss." Now that is just the kind of marriage this was. From the very beginning of the union of Church and State there was a constant contest between these two mighty powers. The Papal Church (Jezebel in the type) and the Empires of Europe (Ahab in the type) as to which was supreme—Church or State. This contest continued during the entire period, from Charlemagne to Napoleon (800 A. D. to 1800 A. D.), who ended it by bringing the Holy Roman Empire to an end.

As the giving of the Golden Crown to Charlemagne represented the marriage of Jezebel and Ahab, so the ending of the Holy Roman Empire represents the death of Ahab.

This occurred in 1806. At that time Austria and Russia entered in a "coalition" to destroy Napoleon. Learning of this fact, Napoleon executed one of his rapid marches, and before the Russian army could unite with that of the Emperor he crossed the Alps and dealt the Austrian power a deadly blow in two great battles. The last one, Austerlitz, said to be one of the fifteen decisive battles of the world, ended forever the power of the Emperor and at the treaty signed later the Holy Roman Empire was dissolved and came to an end. It does not now exist. There is no Holy Roman Empire. Thus in antitype Ahab died and Jezebel became a widow.

Since that time, 1806, Papacy has been a widow, viz., separated from the civil power. She shortly denies this however, and says: "I am no widow, I sit a queen, and shall see no sorrow." (Isa. 47:7-11; Rev. 18:7.)

After Ahab's death, two of his sons reigned over Israel (Ahaziah and Joram, who were living when Jehu was anointed). As Ahab typed the Holy Roman Empire, so we believe the reigns of those two sons of Ahab typed two nations in Europe who supported and aided to some extent the Papacy since 1806. Ahaziah, who reigned first, typed Italy, who lent some slight assistance until 1870, When Victor Emmanuel deprived the Church of the "Papal States," a gift of Charlemagne in 800 A. D. Since that time they have been bitter enemies. Then in 1870 Italy died as a supporter of the Church. Joram, the second son, we believe typed Austria, the only State that since 1870 could and did give assistance to Papacy. Germany and England were Protestant; Russia, Greek Catholic; France and Italy estranged from the Church; leaving Austria, a strong Catholic country, the only nation in Europe who could help her.

It might be remarked here that while a woman's husband lives she receives from him many favors; but when her husband dies she receives but little, and that frequently grudgingly given, from her sons. So since 1806 Papacy has had but few favors from the civil powers.

Keeping these matters in mind we return to Jehu, who was hastening up to Jezreel, the summer capital, where Jezebel, King Joram and King Ahaziah (King of Judah) from Jerusalem were residing. Joram was there, being healed of wounds received in a battle with the Syrians.

Ahaziah from Jerusalem, King of Judah, had assisted Joram in this battle and returned with him to Jezreel. Ahaziah was Jezebel's son-in-law. You see, therefore, these three were bound by common ties and illustrates the very close relations between Papacy, Austria, and Germany.

As Jehu drew near to the city, he was observed by the watchmen from the citadel, who promptly notified King Joram of the approach of a troop. The King sent out a mounted messenger to ascertain who this might be. He was not permitted to return, however, and a second mounted messenger was dispatched. He, too, did not return. This alarmed Joram, who then inquired of the watchmen if they could tell who this was who was approaching and would have the temerity to treat the King's messengers in this manner. The watchmen promptly replied, "It looks like the driving of Jehu, the son of Nimshi, for he driveth furiously."

This information aroused Joram to quick action. Jehu was his generalissimo, head of his army, and had been left at Ramoth-Gilead to watch the border lest the Syrians returned. It was treason, disobedience of orders, for him to be here in Jezreel—or, mayhap there was trouble at Ramoth-Gilead and Jehu had come to report. They would go out and see.

Joram ordered the chariots and the two kings, Joram and Ahaziah, rode out and met Jehu. "Is it peace, Jehu?" Has the war broken out again? "Is it well?" Is everything all right on the border? Jehu answered promptly, "What peace so long as the whoredoms of your mother Jezebel, and her witchcrafts are so many?" (Ch. 9, v. 22.)

Thoroughly alarmed the King shouted to Ahaziah, "It is treachery. Flee, O Ahaziah!" They fled, but Jehu drew a bow "with his full strength," which struck Joram "between the arms" and came out at the heart and he sunk down and died—he died instantly. (Ch. 9, v. 24.) They then chased Ahaziah and mortally wounded him at "Gur, which is by Ibleam, and he died at Megiddo." (Ch. 9, v. 27.) He did not die instantly as did Joram, but lingered for some time; dying at Megiddo.

We observed that Joram typed Austria. His death, therefore, would mean the end of the Austrian Empire in October last. This was brought about by the withdrawal from the war of Bulgaria and Turkey, which broke the long strained relations between Austria and Hungary, the two "arms" or powers that constituted that empire. Austria there died. There is now no Austria and never will be again. She died instantly.

Similarly the wounding and death of Ahaziah, King of Judah, represents the fall of Germany. She has been "chased up" from the Marne River to the Rhine, until November 11, 1918, when she received her mortal wound. She is not yet dead, but the death throes can distinctly be seen, the death struggles have already begun in the unrest—Socialistic, Bolshevistic, etc.

It might be well to remember that Joram reigned over Israel, typing the Catholic portion of Christendom, so Austria was connected with that portion. Ahaziah reigned over Judah, typing the Protestant portion of Christendom, so Germany is joined to Protestantism.

Having dispatched the two kings, Jehu resumed his journey towards Jezreel, where Jezebel, well aware no doubt of what had taken place—the death of Joram and Ahaziah—awaited him. She could not flee, but what would she do? How could she expect to stand before this mighty warrior before whom two kings fell?

Notwithstanding the fact that she was full of "witchcrafts," as Jehu had said, she was a very resourceful old lady; very cunning and deceitful and withal a famous beauty in her day. She would charm Jehu, she promptly decided. Let him see how charming, lovely and really desirable she was and perhaps he would not kill her. She was concerned only in saving her life. It was her only chance and she determined to attempt it. She went up into her chamber, where she "tied" her hair most bewitchingly and painted her face and arrayed herself in her queenly attire, and sat in the window posing herself and anxiously hoping that a smile and a glance or two of her eyes would charm Jehu and he would spare her life at least.

Jehu rolled into the courtyard, heading his troop of chariots and horsemen. Spying Jezebel, the object of his search, then in the upper window, and scorning all her attempts to charm him, drove right up to the window. She smiled down upon him. He shouted, "Who is on my side? Who?" (Ch. 9, v. 32.) Some eunuchs looked out the chamber and quickly observing Jehu and his warriors there, concluded it was their safest plan to side with Jehu, and deserted their old mistress. "Throw her down," commanded Jehu, and they instantly threw the frightened and struggling Queen Jezebel out the window. She fell with a thud and her blood spattered upon the wall and the horses. Thus perished that wicked Jezebel, the first person in history who persecuted anyone for religious belief.

Looking now from type to antitype, what may we find in this picture? We remind you that Jezebel types Papacy. The fact that she was posing in that upper chamber would indicate that the Papacy has for some time past been striving to exhibit all her charms, her beauty. She loves all, hates none, she never persecuted. That is a myth of a darker day merely. She is the champion of liberty and freedom, also. The pope can cure all earth's woes. If he were only permitted to sit at the peace table he could authoritatively settle all national differences, etc. The only one in the world who has the authority to speak the very power given him by God.

The fact that it was an upper chamber would imply that she is lifted up and from a superior position looks down on all others. So Papacy is now "exalted to Heaven" in a place of power as high as she ever will be—has, indeed, reached her highest elevation and doubtless thinks she is on the crest of the wave, and on the morn of a glorious victory for the Church.

And those two or three eunuchs (Matt. 19:12), who are they? We answer: Rome's celibate priesthood, forbidden to marry; many of whom will, when the hour of her doom arrives, through fear or because they realize the impossibility of longer perpetuating this anchient camouflage, will assist in "throwing her down," destroy her, hoping to set up a new and better "Jezebel" more in harmony with the spirit of modern ideals.

The splashing of the blood on the walls and the horses show that by her death the civil power (walls) that protected her and the doctrine (horses) of Divine right of kings, popes, which made it possible to rule the world, will be polluted and become repugnant to the people, the soldiers, etc.

Jehu ordered her to be buried. "She is a king's daughter." (Ch. 9, v. 35.) But when the undertakers sought her out all that could be found of her body was the hands, feet and skull. The dogs had torn the flesh from her bones, leaving only the skeleton. This shows that when the antitypical Jehu is through with Papacy there will be only the memory of her doings (hands), the crooked walk during the 1000 years of her triumph, and (her feet) the plots, plans, etc., "witchcrafts" Jehu termed them, (the skull) once guarded so successfully but now made known "from the housetops." The dogs doubtless refer to the I. W. W., Bolsheviki, radical Socialists, etc., etc.

We now recall to mind Jehu's reply to Joram. (Ch. 9, v. 22.) "What peace when the whoredoms of your mother, Jezebel, and her witchcrafts are so many?" We suggest that this may refer to Papacy's vacillating course, especially during the present war. First siding with Germany, then straddling the fence; was sometimes on one side, sometimes on the other, but always leaning German-ward, until it became evident Germany would be defeated, and then she has strenuously striven to show she was neutral. "It is monstrous to say that the pope has ever been anything but neutral," Catholic papers have said, both in the United States and Great Britain. This is the whoredoms.

The witchcrafts refer to the cunning craft by which she has aided and abetted the Kaiser while claiming neutrality, etc. Evidences of this are by no means wanting.

Jehu may type socialized Great Britain and United States, the two great democracies of earth, or socialized Italy, that is, after those nations come to be controlled by these radical elements.

In the foregoing we have been noticing what is taking

place among the nations (Daniel's Image), and the destruction of Papal power at the hands of the antitypical Jehu. Now, it might be asked where do the saints of God—Elijah or Elisha—fit in these wonderful pictures? We answer: Jeremiah seems to typify the experiences of the true Church in these last days, even as Ezekiel. These two prophecies seem to be two pictures of the same events taking place at the close of the Gospel Age. Ezekiel pictures the doom of the false Church, Babylon, ecclesiasticism. While Jeremiah pictures the experiences of the true Church while Babylon is falling.

Refering briefly to Jeremiah's experiences we note that after writing a book (ch. 36, v. 2) he was cast into prison at the behest of the princes of the realm and the military authorities. (Ch. 38, v. 6.) While there in prison the Ethiopian eunuch with the jaw-breaking name, Ebed-melech, on his tour of inspection at the prison found Jeremiah, not in a cell, but in an unused reservoir full of mire and sunk up to his arm pits, and there likely to die. Ebed-melech reported the matter to the king. The king, not wishing Jeremiah to perish, ordered his release. (Ch. 38, v. 10.) Evidently Jeremiah was put into the pit of mire without the king's knowledge, supposing he was to be merely restrained of his liberties, but not destroyed. This is implied in the reply of Ebed-melech. "It is an evil (wrong, contrary to orders) thing they have done to Jeremiah." (Ch. 38, v. 9.)

This pit of mire very well illustrates the mud slinging tactics of our enemies who have sought to destroy our work and influence (kill us antitypically) by making us appear disreputable, unpatriotic, pro-German, etc. We are just now emerging from this condition, still somewhat mussed up in the public estimation, but freed from any present danger of being destroyed, no longer "likely to die."

Jeremiah remained "in the court of the prison" (ch. 37:21 and 39:14) until the city fell. This seems to imply that the antitypical Jeremiah, while being released from prison awaiting a re-trial, will continue under bonds until the city (Babylon) falls and possibly a re-trial will be avoided, postponed, because to re-try this case now that war restraints are removed, would lay bare all Jezebel's (Papacy's) witchcrafts; how and why she was able to hinder these men from having their constitutional rights denied them. This she will not permit. Thus they may go beyond the vail into the Heavenly Kingdom while still "in the court of the prison" with the stigma of arrest and incarceration still resting upon them.

"WHY STAND WE HERE IDLE?"

Why stand we idle? Has the ringing Word,
"The Kingdom is at hand," now lost its worth?
The hearts of eager audiences stirred
At welcome tidings of the Kingdom's birth
But for a little time. O'er all the earth
Think you, so soon, the listening peoples heard?

Or have we lost our zeal? In times of old
"Thy Word," the Prophet said, "was in my heart
Like to a burning flame I could not hold
Till the glad Word flew speeding like a dart.
Shall it be said it had no power to start
Consuming zeal in our hearts blunt and cold?

Great men of God have labored for His cause,
Have suffered, and have died, and known no fear,
So that the knowledge of His holy laws
Should be proclaimed. Today stands very near
A prison "sepulchre" which, "garnished" here
With honeyed words, yet no like witness draws!

What shall we answer to these righteous men
When we account for silent week on week?
What shall we answer to the Master when
He comes His faithful servants again to seek,
And finds the Word He gave to us to SPEAK
Lay buried in a napkin until then?

—*Mary Barber.*

3:30 P. M.—Discourse by Brother W. J. Thorne

Subject: "FELLOWSHIP AND LOYALTY"

WE direct your attention, dear friends, to the words of the Apostle John, I John 1:3. And there he says: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

This world's fellowship, dear friends, may be considered in the light of partnership. I believe the Greek gives that thought, and therefore we could read it like this, "for we have partnership with the Father and with His Son, Jesus Christ, our Lord."

The thought seems to be that during the last six thousand years there has been extensive business on the earth. The name of that firm is "Satan and Sons." And I am sure you will all agree, dear friends, that they have been doing a flourishing business. They have been substituting the counterfeit for the real thing. They have watched very carefully the workings out of God's plan and especially along the lines of God's dealings with the Church. But it seems that now, especially since 1874, that Satan begins to realize, as well as those with him, that there is a new firm coming into existence, and the name of this firm is to be "Jehovah and Son." And they are going to deal with the things that are true, and are going to establish the world on a firm basis. There is a great deal of opposition between these two firms, and evidences are that odds are very greatly against the old firm, and the new firm will become established in business and will never go out of business. The other, however, will have to go completely out of business. We are very glad to see and to know that this is true. Jehovah tells us that at that time "Righteousness will encircle the whole earth," and the "judgments of the Lord will be abroad throughout the whole earth, and the people will learn righteousness."

Now, dear friends, in a partnership such as suggested in the Bible, we can see how necessary it is that those who are taken into this business with Jehovah and with His dear Son must meet certain requirements. One of the requirements will be loyalty to the firm, and to its interests. And if there is any quality that is appreciated by men of the world, it is the quality of loyalty; and we believe Jehovah and His beloved Son also appreciate loyalty. That is what God is looking for in those who are endeavoring, or striving to be members in that wonderful firm which is going to do business on the earth for a thousand years.

"Obedience" then, in the Bible, is made a very important matter. Indeed the Bible even indicates that in God's estimation it is more important than *"sacrifice."* You know sometimes we are apt to go to an extreme in thinking that God is looking for sacrifice. That is true, dear friends, but the Lord also tells us that "obedience is better than sacrifice." And we have no more faithful example or pattern than our Lord Jesus Himself; and you remember the Apostle, speaking of Jesus, uses these words: "That though He were a son, yet learned he obedience by the things which He suffered." Isn't that a wonderful statement? Does that statement suggest that at any time in our Lord Jesus' experience—either in His prehuman existence or earthly existence—He was disobedient? No! But it does suggest the thought that when Jesus was in His pre-existent state with the Father, it was easy to be obedient because the conditions were perfectly satisfactory. But the thought of the Apostle here seems to be that it would be harder to be obedient in the earthly experience when every condition of life was against our Lord: even His dear Apostles could not understand Him.

We find also that on one occasion the Lord even tested their loyalty and obedience by saying something very strange to them. He began to talk to them on one occasion about eating "His flesh" and "drinking His blood," and He said to them "except ye eat My flesh and drink My blood, ye have no life in you." We are told that "many of the disciples no longer walked with Jesus." The thought seemed to be in their minds: "We have heard enough! We propose to go no further with you." We think that it affected their materialistic minds, believing Jesus was teaching them something born of a cannibalism. "Eat His blood, and eat the flesh? That is enough, we don't want to hear any more." So many ceased to "walk with Him." But the "Apostles turned not back." And Jesus turned to them and said: "Do ye also turn away?" They said, "To whom shall we go, Master? Thou hast the words of Eternal Life." And although they didn't understand any more than the others what His words signified, they stayed by the Lord, and after Pentecost, when the Spirit came to them and illuminated their minds and gave the significance to the Lord's words, they said they were glad to stay with the Master. They were rewarded. And so the Holy Spirit came upon them, and it says they caught the true meaning. And except *we* appropriate the merit of the sacrifice *we* have no life, nor will anyone have any life.

But what a wonderful truth that was! Jesus then was obedient under the adverse conditions, and He learned "obedience by the things which He suffered." He was always loyal to the Heavenly Father, even unto death,—even the death of the cross. "Wherefore, God hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus, every knee should bow of things in Heaven, and things in earth, and things under the earth, and that every tongue confess the name of the Lord Jesus Christ." (Phil. 2:9, 10.)

Dear friends, we will have to learn that same lesson. Every one of Christ's followers and disciples must learn the lesson of implicit obedience to God's will. And when God asks for the human will to be obedient to His laws, He is not asking any more of us than He would require of Himself. What a wonderful God we have! And then you remember, too, that Jesus in the eleventh chapter of Matthew, verses twenty-eight and nine, gives us a very wonderful lesson when He says: "Learn of me," for I am proud and haughty? No! It doesn't say anything like that. He says: "Learn of Me for I am meek and lowly of heart, and ye shall find rest unto your souls."

Are you ever troubled with pride, dear friends? Perhaps nearly every one of us are troubled with this quality. Perhaps there may be one or two who are not, but I would like to get acquainted with you and find out what you look like. I am ashamed to tell you that I have a good bit of it sometimes. Brother Russell told us at one time that whenever you find that your backbone is straightened out, and you are walking up and down the streets thinking you own the place, then place yourself in a corner and give yourself a good talking to. Did you ever talk to yourself? Try that!

I talk to myself a good many times just as a father would talk to his boy: "Look here, young man, I want to have a talk with you. What are you getting proud about? Are you getting to the point that you are so important in God's plan that He can't get along without you? Don't you make any mistake about that. The Lord will carry out His plans just as well without you, and really better, perhaps. You are really in His way, but He just permits you to have these privileges, not that it helps Him out, but it gives you an opportunity to show your love and zeal."

How many mistakes we make! Most everything we do has to be done over again. When I reason with myself like that I have two verses in Isaiah 40:15, 17. You will find them reading something like this: (The Lord tells us how He regards the nations) "Behold, the nations are as a drop in the bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity."

I thought I could describe "nothing," but if I attempt to describe something "less than nothing" that would be pretty hard. And so I say to myself: "Young man, if the Lord looks at the nations that way, and regards them as small dust, etc., then what are you? You must be a speck of dust." And I say, "You little speck of dust, don't forget that." When I get out of that corner, I feel pretty small. Let us remember that! (Laughter.)

Someone says, "Now, Brother, of course those words apply to Jesus when He was on earth. They were so appropriate to Him, because He was not exalted at that time, but do you suppose that it is just true of Him today—'meek and lowly of heart'?" The Apostle answers the question in these words: "Jesus Christ, the same yesterday, today and forever." (Heb. 13:8.) He is just as meek today. Jesus in His glorified state would not think of having His will done in anything. It is not the will of Jesus which is done in Heaven. It is the will of the Heavenly Father.

What did Jesus say? Did He say: "Learn of Me for I try to please all with whom I come in contact"? Oh, no! Jesus could not please even His disciples. And you know that at one time I made a great mistake along that line. I used to try to please the brethren, but I got in bad, and I tried to please the sisters, too, and I got in bad. And I found out, after careful consideration, that the Lord Himself could not please all the Bible Students. I said to myself, "If the Lord cannot please them, I don't see how I can." And did Jesus say: "I do always those things pleasing to the disciples"? Oh, no! Jesus did not make any mistake about that. He did some things very displeasing to them. On one occasion, when He was going up to Jerusalem, He talked about the things He was going to suffer, and one of the disciples said: "Lord, be it far from Thee." What did Jesus say to this man? Did He say, "I will be very frank with you, you are certainly very wise. I will follow your directions, thank you"? Oh, no! He gave him a very sharp reproof, and said, "Get thee behind me, Adversary." He did not say "satan." That is a bad translation. And do you know, dear friends, that if our Lord had followed St. Peter's advice, it would have led Him into the Second Death? I think that if some of the advice which is often given by the Bible Students was always followed, would frequently lead to the same place. And therefore, when the friends come to me for advice I give them as little as I can. I say, "Well, you will have to think that matter over for yourself; you will have to come to your own decision." The time has come when you and I cannot go to the brethren any longer and say, "Brother, what would you do?" Because after they have told you what they would do, you find out that you will have to do just the way you think best after very careful consideration. The time has come for faith to be exercised. If you go to a brother or sister all the time and follow the advice of each one you are going to be in bad most of the time. More than that, if you followed Brother Smith's advice all the time you would be following Brother Smith instead of the Lord, and you would not be developing the character pleasing to the Lord. You would be another Brother Smith. THAT IS WHAT YOU WOULD BE.

The Lord wants you to be yourself. He does not want you to be any different from what you are, so far as your individuality is concerned. He wants a variety. He does not want everyone to be the same. By way of illustration: Supposing the Pilgrim brethren were all alike, the friends would get so tired, they would say, "They are all alike; they have the same mannerisms, the same phraseology, etc." But is it not nicer, dear friends, when the Pilgrim brethren are all so different? One has one way of presenting the matter, another has still another way, and thus the variety is so pleasing; and that, too, is pleasing to the Father. God wants you to be yourself; not Brother Smith, or Sister Jones,—but YOURSELF. Keep your own individuality.

Now to show how difficult it is to please the Bible Students, we note the Lord is not trying to do so. You remember the case of 1914: We, as the Lord's people, were expecting the Church to be glorified and the Gentile Times to close. The latter was fulfilled, for in 1914 the Gentile Times did close; but the Church did not pass beyond the vail as expected. Then we also expected that there would be a great deal of persecution on account of the Truth, but that did not occur. And some became disappointed, and when 1918 came, and the very things we were looking for did come to pass, those same Bible Students became disappointed because they did come to pass. Therefore, I have learned this lesson. Try to please the Lord just as Jesus did, and then we will have no trouble to please those Bible Students in harmony with the Lord. I can't even please myself. Sometimes I am so disgusted with the things I do; I don't feel able to please myself. I think we all feel that way. The great lesson is, as the Bible says, "God resisteth the proud." "They are an abomination unto the Lord." (Jas. 4:6; Prov. 16:5.) And so we want to be very wise along these lines.

Speaking of the matter of loyalty, our Lord Jesus followed the course outlined for Him. He pursued that course to the very end! He followed the Father's will, and came out all right. So the Lord has given to you and to me a certain course, and if we follow that we are going to come out all right. We are going to notice, dear friends, that dear Brother Russell, under the Lord's guidance and providence, was permitted to organize the Watch Tower Bible & Tract Society. This organization has been in existence for over forty years and has accomplished the work up to the present time. We do not think or share the opinions with some that the Society is going to be smashed to pieces. We believe there are indications that the Society is going to continue its work throughout the Millennial Age, and we think there are some Scriptural proofs which will be found in the thirty-eighth and forty-second chapters of Jeremiah. And if you will just study those chapters you will find that the word "Mizpah" occurs there. And it means "WATCH TOWER." It goes on to say, "And they came to Mizpah." If we read the Scriptures aright, we believe there is yet a tremendous work to do for the Church this side the vail. But I think the Lord will not trust us with the great work yet, because if the Truth were to become popular and the millions of people (of the Great Company class) would say, "We find that you have the Truth now, and the clergy is wrong." If this were to happen, I think Bible Students would get proud about it. "We are the only people who are right after all." I suppose not one of us could be touched with a fifty foot pole, if that were to happen now. So the Lord is permitting all these humiliating experiences to remove from our hearts all pride. There is a lot of it in us yet. It is going on.

Dear friends, the Watch Tower Bible & Tract Society is going to be the means or channel the Lord will probably use during the Millennial Age. I think it is good enough for us to work on, and if Pastor Russell founded the work under its auspices, I think we can do the same.

You remember the Lord permitted us to undergo a tremendous trial to test our loyalty. When Brother Russell was alive he was so strong that we would naturally lean upon him. And all with him were pretty strong characters. You would rub up against one another, and say sometimes, "It does hurt, doesn't it?" But the Lord permits these things just to see if we are patient. And the thought seems to be in our hearts, as we express it sometimes, "While Pastor Russell was alive everything went along all right." And everything did go along all right, for he was a very able man and a righteous man, indeed. As we come to understand the Scriptures, dear friends, we are beginning to recognize this fact.

And lo, and behold, about October 31, 1916, the great newspapers of the world announced the fact that Pastor Russell had died. Pastor Russell gone? What will it mean? It will mean that the work will not progress. The Watch Tower will no longer be as it has been in the past. "What shall we do?" We did get disheartened, more or less. Well now, dear friends, have you missed a copy of the Watch Tower yet? No! It is just the same. And then the work continued, too, and there were some wonderful things done after our dear pastor left us. God raised up those noble brethren who came along to conduct the Society's affairs. Once more we felt en-

couraged, and said, "We are all right." But the Lord permitted something to come to us again, and these dear brethren have been taken away, and in more or less dismay, the cry went up, "Now what is going to happen? What are we going to do?" Dear friends, the work went on. The Watch Tower publications continued and you have not missed a number yet. Are they not even getting better all the time? Yes, indeed! And we wondered what the lesson was! I believe, dear friends, if I can read the lesson aright, it is this: that God wants to teach us that this great work which the Society is doing is not man's work at all. It is not Pastor Russell's work. It is the work of the Lord: and the Lord could use anyone whom He is pleased to raise up.

There is an invisible presence. It is CHRIST. And He has been appointed by Jehovah as the Head over all the Church, which is His body, and the Lord would have us remember this more and more, that He is at the helm directing the affairs of the Society. When our dear brethren were taken away, they went in such a hurry that those who were left in charge said, "It is difficult to bring the ends together." They said to themselves that they were "greenhorns." We marvel at the Lord's wonderful providences and arrangements. We are learning the lesson that the PILOT is our Lord, and the good old Ship Zion is not going to be wrecked on the rocks: but rather, that with its pilot on board, it will be brought to its "desired haven." So it is all a test of our faith.

For my part I have been connected with the Society and its great work for about thirty years and I have not gotten tired yet. And when dear Pastor Russell was alive, I endeavored under the Lord's blessing to be just as obedient to the arrangement as I possibly could for I recognized the Lord was back of it all. And then when Brother Russell passed away and the other brethren came in, then I said I am going to be just as obedient and loyal to the Society as when Pastor Russell was here, because that would be showing loyalty to the Lord and the friends. Then when they were taken away, I said: "I am going to show the same spirit to the other brethren who are put in there, and give them no trouble, or as little trouble as possible. I am going to fall in line with their arrangements and work with the Society, because it is still the Lord's arrangement." Therefore, I have received a blessing. Likewise, if you have done the same thing, you have received blessings.

Now we find that after a while some dear brethren were not pleased with what was going on, so they formed a new society. We are not going to condemn them. This is a free country and there is plenty of room for them, and for all. God forbid that we condemn. They have that privilege if they want to do so, but I for one would not have dared to do anything like that. It is a very daring thing to do. For we know of incidents where men were not pleased with God's arrangements. You remember that it was so with Korah, Dathan and Abiram and his company. "They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you." And so they rebelled. You know what became of them. You notice how these dear brethren formed this new society and issued a new paper which is very much like the Watch Tower, very deceptive indeed. There is very good reading in it too, but the front of it is not the Watch Tower. It has a very pretty front. It represents a man blowing his horn; and there are several spirits around that also are blowing their horns. It is very suggestive! But if you look at the Watch Tower, you will find there that beautiful illustration of the INVISIBLE PRESENCE. And it tells us plainly it is the Lord behind it all. I could not think of a better design than that which we have on the front page of the Watch Tower.

Dear friends, the Lord is looking for loyalty. Are we going to be loyal to Him? As our Morning Resolve suggests, "I will neither murmur nor complain at what the Lord's providence may permit, because faith can firmly trust Him come what may." If we remember that Morning Resolve daily, dear friends, I am sure we will get a great blessing out of it.

In Zech. 13:7 we read, "Awake, Oh sword, against My shepherd and against the war, sayeth the Lord of hosts, smite the shepherd and I will turn My hand upon the little ones." Who are the Lord's humble followers? Those who do not think themselves great in their minds, but who like Jesus are learning more and more to be meek and lowly of heart. Has the Lord turned His hand upon His little ones? Dear friends, during the last year I suppose there never has been in all the history of the Society so many conventions; nor have the Lord's dear saints been so refreshed before the year 1918,—in spite of the trials and tribulations.

All these persecutions are for what purpose? To make you and I take deeper root so that we may become grounded in the Truth; so that we will get to the point where the Apostle intimates we should: "Be ye steadfast in the Lord, immovable, abounding always." Dear friends, all these things, if rightly experienced, are designed by the Lord for our highest good,—for the establishment in character, and God is going to make us *partners* to the fullest extent. God wants those who will stick. He wants those to be loyal: and not be moved. The Apostle warns us in I Cor. 14:20, and also gives us some very good advice. I am going to read it from the Weymouth translation. "Brethren, do not prove yourselves to be children in your minds." What does that mean? The Lord reminds us that for forty years He has been dealing with us as people, and the Lord would seem to speak to us like this: "My dear people, don't be children any longer, but more matured. Don't be moved about with what one brother suggests to your mind. Come to the point where you may be matured men. Do not prove yourselves to be children in your minds." "As regards evil, indeed, be utter babes, but as regards your minds, prove yourselves to be men of ripe years." "In understanding be men,"—as the other versions render it. The Lord would have us go over His leadings and providences in the past; and learn to think for ourselves, learn to be men, and understand things. Then, dear friends, if we think for ourselves and go to the Lord prayerfully and commit our ways unto Him, He says He will direct our path and then we won't be shifted about from pillar to post. We will think for ourselves.

We want to notice, too, that today Satan, realizing that the Lord's dear people have a better understanding of God's plan than they ever had, is trying to work upon the emotions of the dear friends; and if they are guided by their feelings on any matter, he will work upon their passions; and then judgment will go, and justice also. We cannot afford to do this. Do you remember anybody who went by their feelings and got left? You will find that in the Bible. When Isaac went to bless one of his sons, he was guided by feelings to such an extent that he didn't seem to regard the Lord's dealings. Feeling favoritism toward his elder son, he was going to grant the blessing handed down from Abraham. He told Esau to go and prepare him some venison. And in the meantime Jacob and his mother got their heads together and it was suggested that Jacob knew something that would get him the blessing. And so, you remember how Jacob was brought into Isaac's presence by Rebecca. She had been careful beforehand to take the skin of the goat and put it around Jacob's neck and around his hands, and then when he came his father said: "Are you Esau?" He says, "Yes." "It is the voice of Jacob, but the hands of Esau." So he went by feelings and got left. (Laughter.)

You see, it is a very easy thing to go by feeling. The religion of Christ is not the religion of feeling. God would have us to use our heads, and common sense. As the Bible tells us in Isaiah 1:18: "Come let us *reason* together." What does that mean? Some call it gray matter. Others call it brains. The Lord wants us to use our brains. "Be no longer children, but be men."

Now then, dear friends, if we are not very careful, we will go by our feelings, and the next thing, we will be trying to steady the ark. Some of the brethren feel that way about the Watch Tower Bible & Tract Society. Like the literal ark, when they were taking it to its destination it so happened that it tipped a bit as they were transferring it over the road. There was one instance

when it seemed as though it would fall. Someone said, "I will go and steady it." He did and we know what happened. He was struck dead. If you and I interfere with God's matters to steady the arrangements unduly, we are going to suffer: perhaps it will be an eternal loss.

We want to remember the lesson that God impressed upon Moses' mind when he came to the burning bush. Brother Russell suggests the first thing that Jehovah had to do with the man of whom the Bible tells us was the meekest man of all the earth. Jehovah had to remind Moses of the necessity of humility by telling him to take off his shoes: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Dear friends, that is the lesson for you. We are standing on holy ground, and it is well for us to remember that. In the Watch Tower of recent date we notice the "burning bush" is used to represent God's people in their present earthly experiences. The bush was not consumed: and the fire would represent the great tribulations, and great trials through which the Church is passing today. And still it isn't consumed. Why? Because "God is in the midst of her." And so the more we realize that, dear friends, the better will it be for us, indeed. Do you not think so? I certainly do.

As we study the matter further we will get some more help. You remember in Matt. 24:12 we read these words: (I will read from Weymouth) "Many false prophets will rise up and lead multitudes astray (as the Apostle says, "men from amongst yourselves"), because of the prevalent disregard of God's law, the love of the great majority will grow cold; but those who stand firm to the end shall be saved." In other words, the Lord suggests that there will come a spirit of lawlessness amongst God's people—that some of the dear brethren would manifest the spirit of anarchy. Isn't that a sullen test?—That God's people could manifest the spirit of anarchy? And any brother or sister who fails to recognize the headship of Christ, and who does not hold to the head, has the spirit of lawlessness; and such individuals, the Bible informs us, will never be on the Divine plane with the dear Redeemer. It is absolutely necessary that we all act in harmony and thus recognize the prayer of our dear Redeemer: "I pray that they all may be one in us." (St. John 17:21.) Where does the Lord manifest His headship? At headquarters. And you remember when the Seventh Volume was banned, we were all perplexed what to do; but the Society said "Stop! We see that this is the voice of the Lord, and find that it is very wise." So we believe the Lord is still leading the Society and directing in all His affairs, and we may trust Him implicitly.

Next, we will notice Psalms 89:5-9. There the Lord teaches us the great lesson of reverence. "And the Heavens shall praise Thy wonders, Lord: Thy faithfulness also in the congregation of the saints. For who in the Heaven can be compared unto Jehovah, who among the sons of the mighty can be likened unto the Lord." You know, dear friends, when I read anything like this it makes me tremble. I tremble at God's Word. And do you not? Yes! "God is greatly to be feared in the assembly of His saints." (Psa. 89:7.) It is a very solemn hour. You and I are making headway, and later on the world is going to look into your history, and going to find out everything you do. You are making and determining your own destiny. Think before you act to do a thing. Oh, we cannot be too careful. We ought to tremble indeed at God's words, "for who in the Heavens can compare Jehovah." "God is greatly to be feared in the assembly of His people." If there were more of this there would not be so much electioneering going on. Some of the dear saints are afraid. They haven't learned the lesson yet. I am afraid I haven't learned it as I ought. I am trying to have the reverence for God more deeply implanted in my heart. This is my earnest prayer for you and myself.

I think, dear friends, that one of the things that will help us more than anything else will be to see to it daily that our wills are completely dead. How important it is! How easy it is after we have once made a consecration to the Lord and submitted our wills, to take up the will of another. Don't you notice that is illustrated in the pyramid? It suggests the individual passes under the granite leaf in order to get into the ante-room and into the King's Chamber. The granite leaf looks as though it were going to fall right down. And our dear Pastor suggests that even after we have done that, there may be a time when you and I will take up the will of somebody else. Perhaps we will be following Brother Smith, or some Pilgrim Brother instead of following the Lord. Oh, how careful we should be.

And then, as Joshua said in his closing days: "Choose ye this day whom ye will serve,—but as for me and my house we will serve the Lord." (Josh. 24:15.) So let us suggest, dear friends, that we renew our consecration to the Lord daily. I so often say this. Perhaps some of the friends think I have got it on the brain. But I see the necessity of the daily renewal of consecration. I have it on the brain, indeed.

Jesus followed the Father's leadings. No matter where the Father led he followed. He said, "I delight to do Thy will, O My God. Yea, Thy law is within My heart." How sweet. No wonder the Father loved Him, and honored Him so greatly. And if you and I will so do the same thing, do you know, dear friends, the Lord will honor us, too?

Won't it be wonderful when the guardian angel introduces us to the Master, and to the Holy angels? Oh, that will be a wonderful thing!

May the Lord help us all to be faithful and earnest and loyal to the Lord that we will not turn to the right or to the left, but go straight ahead as did Jesus; and then we will be saved, if we endure to the end. May the Lord bless these suggestions to our hearts.

Brother O. Magnuson

THURSDAY, Fellowship Day, Jan. 2d, 7.30 P. M.

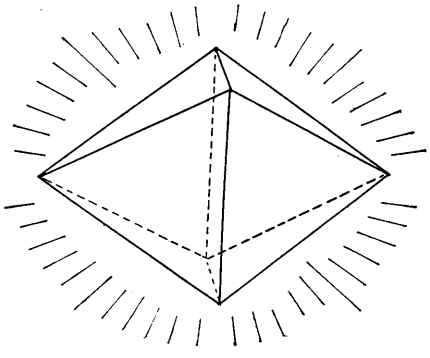
Subject: "GOD'S PRECIOUS JEWELS"

I AM very pleased indeed to see so many happy faces here this evening. It gives evidence that you are having fellowship, and that fellowship is sweet, because you are of one mind: For how can two walk together unless they agree, and the better they agree the better or sweeter the fellowship. We wish to direct your attention tonight to God's "PRECIOUS JEWELS"—their Crystallization and God's plan, outlined in the wonderful feature of His purposes therein displayed. You remember John the Revelator was privileged to have a vision of the entire Gospel and Millennial Ages—the shifting scenes of Church and State; and then he pictured at the conclusion of this age that wonderful Heavenly City, that New Jerusalem, which is so perfect in all its workings—just like a Royal Bride ready to be presented before the altar. And we know nothing could be missing at such an event as that. So, as John on the Isle of Patmos was privileged to see in vision these things on the Lord's Day, the John Class, living at the time of our Lord's Second Presence, would be privileged to understand the meaning of what John saw then. He tells us what he saw back there, and if you and I belong to the John Class we will have the sweet privilege of understanding the things therein written.

The first thing the Lord did was to invite St. John to come up on a high mountain, alone with the Lord, and to view matters from God's standpoint. If you and I were

privileged to be on a high mountain, how would earthly things appear to us? Would they be very great and enticing? Not at all! The higher we would climb on the mountain the smaller the things beneath would appear. Rivers would appear just like little ripples, and trees like patches of green; men and women would look like toys. Well, if you and I have taken that high and elevated standpoint, the earthly things will be just as little in our estimation as things would appear to those high up on the mountain top. But if the earthly things seem enticing and have a great deal of influence over us (looks large and great), we are not very high up the mountain. We are pretty close to the base because they look so big and so real. But to the extent, then, that we are living in the spirit and have the mind of the Lord, the earthly things will appear like soap bubbles—like toys—which amount to nothing. "For the things seen" the Apostle says, "are temporal"—they are transitory, they pass away—but the unseen things (by the literal eye) are the real things because they are eternal in duration. He pictures this great Bride class under the symbol of a city surrounded by a wall having twelve foundations. "And the foundations of the wall of the city were garnished with all manner of precious stones." The way and order in which they are mentioned illustrates to our mind their importance from God's standpoint.

There are two standpoints, and unless we get the proper focus on these things we are apt to miss the lesson. For instance, when the Tabernacle was erected they started with the *Most Holy* first. They covered the Ark within and without with gold, and put it in; then the Vail; the Table of Shew Bread; the Candlestick; the Incense Altar and the Vail again. Then they reared up the Court; placed next the Altar, then the Laver; and last, the Gate. So God started from within, working out. We start from without, working in. Now we wish to view this from God's standpoint!

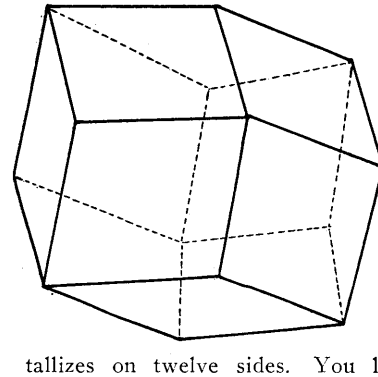


We read that the first stone in this wonderful foundation **was** JASPER. Why so? What is the first and most important thing for us to know? It is about God. Consequently the Revelator in the 4th chapter of Revelations pictures Jehovah God and likens Him unto a *jasper stone*. "And He that sat (upon the throne) was to look upon like a jasper stone," and the light of that wonderful Being was like the light of a jasper stone most precious. Then Jehovah God is the most important Being in the universe. "God first!" That is what we have learned! That is the foundation of everything; because if we would omit God from the plan there would not be anything to it. So God is "first," and He is like unto a jasper stone. Not that Jehovah God literally looks like a jasper stone, but there is something about that stone that reminds the John Class of God. Now let us see to what extent that is true. We have been told that the jasper stone crystallizes if properly cut to a shape of a pyramid—as if one is standing on top of the other—base to base. It is a green tinted diamond—the hardest substance known. It has eight sides, but four are visible at all times: no matter how you turn that stone you can see four sides. But whiever one of these sides appears the largest depends upon how you hold the stone. It says, this looks like Jehovah to the John Class in that this stone had its own base. And it suggests to our minds that Jehovah is self-sustaining. He does not depend upon any one for His existence. He is the Great "I Am"!—Furthermore it is a green-tinted diamond—the hardest substance known—His life is what? Inherent life! The highest kind of everlasting life known, which we term immortality "green"—everlasting life! Jehovah God has four attributes prominently brought to our attention in His Word: Justice, Wisdom, Love and Power. And one of these attributes when it takes the lead seems greater and larger; whereas the other three are merely in unison,—backing the other up, as it were. Let us see: For instance, when God condemned Adam to death the prominent side of God which was brought to our view was justice. Justice condemned man to death; but did love oppose? No! Did wisdom or power oppose? No! They were in unison. However, justice took the leading part. The others were passive.

You turn the stone again and you see God from another standpoint of His attributes: What do we find? His love is more extensive than his justice, for He brings to our attention that "He so loved the world that He gave His only begotten Son." Do we find justice in that attribute of love? Yes! Power? Yes! Wisdom? Yes! But love seemed the greatest at that time, and the other three seemed to be passive,—not doing anything. We realize what a wonderful love that was;—the unspeakable gift! Now then, God did not spare His only begotten Son, but gave Him freely for us all; and therefore love was very prominent at that time —the most prominent of all. His love was just as great as His justice. Love triumphed over justice! It found out how God could maintain His just decree and at the same time do something for His creatures.

We turn the stone again and have another side just as great: Here we have power brought to our attention. And sure enough, friends, we realize and appreciate that wonderful power when God took that glorious Being, the Logos, and transferred Him from the spiritual plane to the human plane, and then allowed Him to grow up to manhood, consecrate Himself: and then transferred Him from the human plane to the Divine plane and never lose His identity. That took a wonderful power. But then He tells us He will remember all the human race who have died from Adam down to the present time, every one of these, except the wilfully wicked, He will reproduce: some on the spiritual plane, some on the Divine plane and some on the perfect human plane. He will resuscitate them all and never make a mistake. Isn't that wonderful? In that act of His power then, do we see justice, love and wisdom? Indeed we do! But not until the end of the millennial age, when God has been made known to His creatures, will His wisdom shine forth. And at what time from Creation will that be? That will be on the eighth day. Oh, yes! that stone did have *EIGHT SIDES!* Therefore on the eighth day Jehovah will have displayed all His loving attributes to His creatures, and all will know Him as He really should be known.

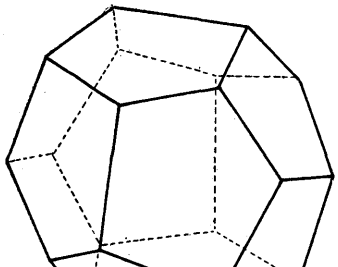
As that stone had twenty-four angles—intersecting perfectly—so therefore, God is pleased to make Himself known to His creatures through twenty-four prophets and their particular utterances. And as these angles intersect perfectly, likewise these twenty-four prophecies are in perfect harmony. That is a description of Jehovah God,—that Great "I Am!" No wonder then, that that should be the foundation of that wonderful wall of the new Jerusalem. "Jehovah First!"



Naturally we would expect that the next stone should bring to our attention the next thing in order. And so it does! After we learned about Jehovah God, we say where does that great Being live? Where is His abode? So then the next stone brings that thought to our attention. The second foundation stone was a *sapphire*. It is blue sprinkled with gold dust, and crystallizes on twelve sides. You look at that stone and see that it is blue, sprinkled with gold: It invites comparison to the heavens. And sure enough, you remember "God brought him forth abroad, and said, Look now to-

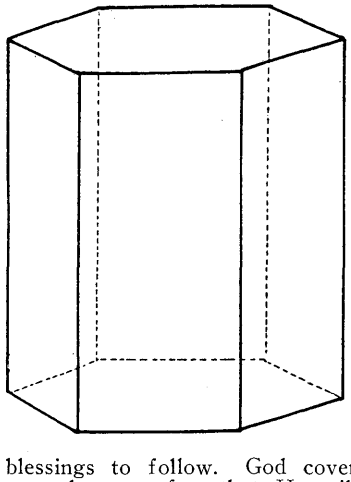
ward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." Let us see if the Bible speaks of this. In Exo. 24:10 we read: "And they saw the God of Israel; and the place under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in clearness." There he brings to our attention that fact! And in Ezek. 10:1 we read: "Then, I looked, and behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." Also in Ezek. 1:26, we read: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man above upon it."

These Scriptures are ample proof to us that as this stone was second in order in this great and wonderful wall of Jerusalem, it brings to our attention Jehovah's abode. His throne is ruling over His creatures, and these stars represent what? The heavenly beings. And twelve sides: Oh yes, the multiple of twelve is the Little Flock. Yes, it is just composed of a multiple of twelve heavenly beings. Is God faithful to that class? "God is faithful!" Not that He was, or will be faithful, but it is always in the present tense. Has He been faithful to you and me? Oh yes! we can, like Joshua, look back and say, "Not one of all God's promises have failed." And now remember that this class, the little flock, is represented as having the same characteristics as that stone. So that the same faithfulness that Jehovah has towards all His heavenly beings will likewise be manifested to all others. You remember Abraham's seed was to be all those who will eventually receive life on any plane. So then, "twelve" represents also the earthly seed, the twelve tribes of Israel. In Psalm 47:9, we read: "The nobles of the people are gathered together, to be with the people of the God of Abraham. (Leeser's translation.) Then we all are accounted as children of Abraham. It means what? Faithfulness. Isn't that a characteristic that He wants you and me to develop? Oh yes. If you are ever to be in that class, that is one of the things we must develop more and more—full of faith: be willing to trust Him where we cannot trace Him. To know God's will! What does that mean? If I want to find God's will, friends, I can never find that out as long as my will is running strong, because then if I want something myself, I never can find out God's will. I will have to be passive first and then watch the Lord's leading, and by so doing, I will find out the Lord's will. But if I am determined to have a thing myself, all I am looking for then is to have the Lord put His O. K. on my will, and then say, "Lord, that is your will," and you know we are so apt to do that. Let us remember the Lord is guiding His people today just as surely as He has done in the past. Just look for the Lord's providential leadings, and we don't need to be concerned or worried about God's purposes and plans: not for one minute. We can fully trust in the Divine providences in all our affairs.



If we have learned about that — (God's glorious throne ruling over all), the next thought will be God's kingdom. Oh, if that same kind of rule will be manifest on earth (because we learned about His wonderful home) we would like to have him dwell here. Why then all this exertion? Why, away back there He told us about the time when all the families of the earth would be blessed by the means of that wonderful kingdom, and His disciples were taught to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." And do you know that is just exactly what the *next stone* brings to our attention? *Chalcedony!* It also crystallizes very peculiarly. It is green in color and it has twelve, as well as twenty-four sides, and each side has five angles—twelve, twenty-four, five—blending in color. You see we are getting our graduation lessons now. We should get away from our A, B, C's. We have learned from God's glorious plan that it is going to be a kingdom composed of two phases. Two kinds of seed—one like unto the stars, and the other like unto the sands of the seashore. (Twelve here and twelve there.) And then what kind of a kingdom is it going to be? Why the color is green. What does that stand for? Everlasting life. It is going to be an everlasting kingdom. How? Well, there were four universal empires: Babylon, Medo-Persia, Greece and Rome, and the next will be the fifth empire. Sure enough it has five angles. So as you look at it from each phase, it was five in number. And it was green! And it had twelve and twenty-four sides. So in that way He is silently telling His children—the John Class—there is going to be a two-phased kingdom working in perfect unison. It is going to be established under the whole heavens for the purpose of blessing all the families of the earth. And it is not going to pass away like the former ones, but is going to be an everlasting kingdom, and it is going to continue, for the race is going to be brought to perfection, and Jehovah, and His representatives—the Christ—will have full charge of the heavenly phase of the kingdom, and full charge of the earthly phase of the kingdom, for the purpose of extending blessings to all. And this is to last in duration—everlasting. Never again will it be necessary to review the past and present scenes of earth. So we are glad to know of that wonderful kingdom.

Next in order will be what? Well now, how is this class going to get their development. Who are they? Where do they come from? Oh, the stones tell us God's eternal purpose. He purposed to have what? A reigning and ruling class for the purpose of bringing to perfection out of this condition of affairs the whole human family. And He calls our attention to the class of people from which He is going to call them and the steps they must take in order to gain that position. And then, when they get there what are they going to do? Well, the next stone is an emerald. You remember in the fourth chapter of Revelations Jehovah is spoken of as being encircled by a rainbow round about the throne, in sight like unto an emerald. And the general color was green. If you and I were up in an airplane when a rainbow was visible, we would find a perfect circle. And you know that a rainbow was a guarantee to Noah and his family that another flood would never appear. God's covenant to them by means of the bow was a guarantee of the blessings to follow. God covenanted what? To have a seed, so perfect that He will be able to accomplish all that He covenanted to do. As that rainbow had seven colors, and in general color was green, what does that mean? Well now, here it was an emblem of peace. What kind of peace does God have? Why He had no beginning, and no end, consequently His peace had no beginning and no end. It was a perfect peace, and everlasting in duration. Now that is what is going to be brought about. The nations today are looking for peace, but we are very much afraid they will have a good many pieces before peace will come. (Laughter.) When God's Kingdom comes, it will be an everlasting, perfect peace for all His creatures.



Now this class is going to be tried in every way. You look at that stone and you will find it crystallizes on six sides. It was six-sided. You lay the stone down (long

ways): what do you find? Four lines. Set those lines like the chart, and they line up perfectly: Mankind is standing on the plane of condemnation. The first step is justification by faith. The second step is vitalized consecration—or spirit begetting. The third step is spirit birth. The fourth step is glorification. Sure enough, there is going to be four steps through which this class is to pass.

As this stone has six sides, it brings to our attention that this class has come from an imperfect race—six—the number six standing for imperfection—incompleteness. And by means of four steps (divinely arranged), they will be able to reach the top of the ladder—"glory, honor and immortality."

You turn the stone up and down: What do you find? Three sections! The chart brings to our attention three worlds: "The world that *was*. The *present* evil world. And the world to *come*." In the "world to come" this class, having reached that glorious condition—chosen from that imperfect race, will be able to extend blessings to all the families of the earth, because they are taking the same viewpoint as God. They have the same kind of peace that the Heavenly Father has: To the extent that you and I can fully and truly believe God and enter into his promises, to that extent will we have perfect peace: for he says, "I will keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) So then to the extent of our trust, to that same extent will be our peace. When we have lost our peace you see we have been looking at something else—haven't we? Yes! He says: "I will keep him in perfect peace . . . because he trusteth in thee." Therefore, if we are not kept in perfect peace it is because our minds have been elsewhere. We have been disturbed about something else. You should not look at the elements as St. Peter did, because that is the time when we begin to sink. We look at the present difficulties in the world, and the Church, etc., and say: "What does this mean?" Satan says: "You see that great big cloud over there! That is coming for you!" Yes, but it is going to break blessings over your head. That is the way it is if we just trust God.

Now this stone was inclined to cling tenaciously to the dross while under the cutting process. It would, therefore, require a great deal of heating in order to remove that dross; which shows that if we tenaciously hold on to these earthly natures and desires it may spoil us as stones in that wall, and we will have to take a lesser place or go with a greater company. So then, He brings to our attention the class He is choosing and the steps that must be taken to obtain the prize.

In the next stone He brings something else to our attention: The fifth stone was a *sardonyx*. This illustrates the cardinal virtues necessary in order to be able to be fitted for that place in the Kingdom. The ancients claim that the true sardonyx stone was straight, with a black base, a white centre, and a red surface. Black represents what? Humility! Do you think we need that? Well, if we do not have humility as the very foundation of our cardinal virtues we will become topheavy and lose out. Humility is the essential principle, and Brother Russell has called our attention to this: That it is more necessary than "ability." It matters not how well we are able to express God's purposes and plans, if we have not the proper kind of humility it is going to take us somewhere before God gets through with us. But humility must have another virtue, and that is purity. Why? (Chastity!) They must all be virgins at heart. And not only that, He brings the red to our attention, which represents sacrifice! Martyred: willing to spend and be spent in God's service. Those are the three cardinal virtues. And this sardonyx stone was used for signets and cameos. Oh yes, inscriptions were made on this stone and various images were engraved upon it. What would this suggest? The character development of this class! The Lord is working on that class whom He is inviting to a high station and if we have these three virtues thoroughly in heart and mind He will be able to carve the inscription—His own—and the image of our Lord. So then, it is not only putting it into the heart, but cutting it right in. It is not as if you would write something on a stone which might be easily rubbed off. No, it is cut in! It will stay! So we have the image of our Lord and our Heavenly Father cut into our very actions, so that we might say, like David: "My heart is fixed." Is our heart fixed—determined, that "come what may," we will be loyal to the Lord? Whatever cutting there is to be done, it is going to bring out the image of our Lord: so "we are beholding as it were in a glass the image of the Lord," we are changed from glory to glory, as by the spirit of the Lord."

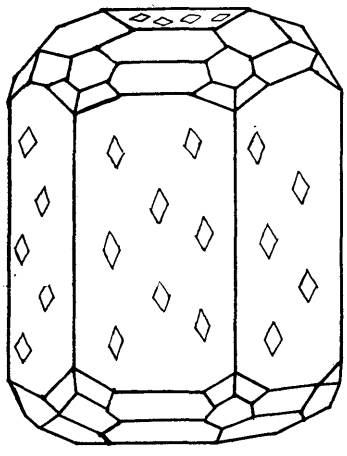
After this class has reached its perfection of character what are they going to do when they get up there? Well, we used to think we were going to sit on a cloud and play a harp throughout all eternity. We wondered sometimes how monotonous that would be. But we thought of others that would share the same thing, and concluded we could stand it if they could, and it would be all right. But the next stone shows what they are there for. And it says, the sixth stone is a *sardius*. That was the ancient precious stone—the stone upon which they did all their engraving. It looks like raw flesh! And Jehovah is likened unto the *sardius* stone. Why? He has the human family here to whom He made promises too. They were smitten in Adam, and nearly everything which originally existed was wiped out. Now, He says, there is going to be a day when that class is going to have that image put in their heart, and written in their very being. The class who have gone through the very same experiences would be the most suitable ones to assist the human family in restoring that image back again. So, then, He is not going to forget His earthly creatures. No indeed! He says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee." He will never forget those lost in Adam but redeemed by Christ. He is going to show in that WORLD'S BIRTHDAY how the original image will be put back into their hearts and make the very character that Adam had before the fall. That will keep us busy, won't it? Yes! Let us be faithful. This is what John saw!

The seventh stone would also bring to our attention the next thing in order. After we have learned about Jehovah's wonderful character and His universe: His kingdom; the development and call of this class; and their character development, and the human race perfected what would we next see? We would see God's wonderful wisdom therein displayed. How? Sure enough the *chrysolyte* stone (the seventh in order) which was a golden stone, tinted with green, and very transparent. We read in James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And you remember in Ezek. 1:16, it reads: "The appearance of the wheels and their work was like unto the color of a *beryl*." *However*, this should read: "the *chrysolyte*," because the description of that stone answers perfectly, and "they four had one likeness and their appearance and their work were as it were a wheel within a wheel." In other words, God's wisdom is displayed in that wonderful plan: Age lapping over age—perfectly showing His wonderful wisdom: "that known unto God are all His works, from the foundation of the world." So that is the *golden* stone, showing God's marvelous wisdom displayed in His wonderful character which He has shown forth.

After we see these wonderful things, He goes over the ground more thoroughly as to how the world of mankind will reach human perfection! And by what means? Or, what is going to be used?

The eighth stone was a beryl. That is a wonderful stone too: It is also of a bluish green color. It has sixty-six sides—two ends and six larger sizes around the stone—on each end there are four diamond points: four on this end and four on the other end, and alternating throughout the stone. Five diamond points on one side, next eight, and next five, and next eight, etc.—going around that stone. That illustrates what? God's Word. For what does the Revelator say? "In that day the books are going to be opened." To whom? The world of mankind. They are going to be on trial for life! Not the kind of a book you and I were formerly told would be opened to the world, i. e., when the Church is glorified they are going to heaven for a thousand years and are going to open the books to see whether they

were kept straight, and while the world is in that chaotic condition, and Satan strolling around (not a living thing on the earth for a thousand years), at the end of that time they will have finished looking over the books and of course they will put their O. K. upon them and call forth billions and tell them that God kept His books straight and "you must go back to where you came from." That was man's theory. Nay, it was a theory of a woman and not of a man. But that is not the kind of a book that is to be opened. It is God's books that will be opened. All of them in fact! Yes, sixty-six books of the Bible! And when those books are opened to the world of mankind, what will they learn? They will find it has two Testaments: the Old and the New. You will find God's four attributes mentioned in the Old Testament and the same in the New Testament. So, therefore, each *end* had *four diamond points:* It illustrates that God's attributes will be displayed to mankind through the Old and New Testament. And as we study along, what do we find? There were six thousand years of man's suffering, and during this time God, in His Word, has promised a Kingdom. Fine! And by means of that Kingdom the whole race of mankind is going to be made perfect. When? In the *eighth day.* For in the type you remember they were circumcised on the eighth day—representing the circumcision of the heart—perfection. So by means of the Kingdom the human family will reach perfection in the eighth thousand year day, and God's attributes will be displayed to them. They will understand! Yes, indeed! And they will discover that just like the color of the stone, which was blue and green, representing faithfulness—from first to last: and also everlasting perfection—brought about because of that: not that the Bible will be the entire source of information, but it will verify the history of the six thousand years. For instance, it says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breech of His people, and healeth the stroke of their wound." What does He mean by that? At that time the Old Testament Scriptures will be just as plain to mankind as the plain statements of the Gospel. "And the Gospel light," will be just like "seven suns"—perfect life. Why? Because of the light of the seven days—seven thousand years. And if they question anything, they have the living actors here and can find out just exactly what these things mean. Therefore, they will not need to read and ponder about Enoch. Some one says: "Enoch, I want to know where you have been! I don't believe that statement in that book." And Enoch will be right on the scene, and will say, "I can tell you where I have been." Which would they rather do, read the record about him or have a talk with him? Well, I would rather have a talk with him. Furthermore, "how about Noah and the ark? We have been reading about that," but when they have a talk with Noah it will be made perfectly plain, won't it? Yes! Also about Jonah and the whale. Some one will say, "I don't believe that, Jonah! Tell us about that: Did you swallow the whale, or did the whale swallow you?" So it will be opened up so perfectly! Why? Because there are the living actors corroborating the Scriptures. How many infidels will there be then? None! How many higher critics? None! They will be lower critics then. But in studying God's Word, what will they find? They will discover that there is a solution. And in this they will discover also God's benevolence to His creatures.



The next and ninth stone—a topaz—was also green. It had twenty-six sides: Well now, the two phases of the kingdom and the whole earth will be perfected under the figure of twelve—heavenly, and twelve earthly: But here we have twenty-six? Yes, but there is going to be a class that has been running for the high calling who will lose out in the second death. And you will also find a class among the human race who will go into everlasting death—destruction—for in the sixty-sixth chapter of Isaiah and twenty-fourth verse, we read: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh." They will recognize the justice in God's plan, and also God's benevolence even towards these: Yes! So the plan will reveal to them that there will be some that will be lost.

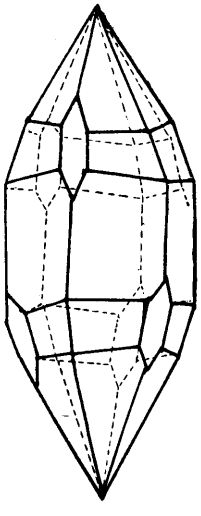
And after we see that, next in order, would come the tenth stone, the *chrysoprasus.* What does that illustrate? Constant, cheerful endurance. That stone is yellow and green, and it has a cloudy effect. It is very hard and infrequently cloudy, due to microscopic cavities. What does that mean? The stone is hard and is capable of enduring hardness. It will show God's cheerful endurance. He never lost His temper once. That will reveal God to them as they never have had God revealed to them before. They will see in it all God's long suffering—His endurance—and also that class will have that same characteristic. When the clouds of trouble come, it will only make them more firm, more determined to do the Lord's will.

So, then, dear friends, it isn't the trials that you and I have, but it is the way we meet our trials, that will determine where we are going to be. For the same trial that will make one fit for the kingdom, will make another one subject to the second death. Would you say the trial did it? Not at all! It is the way they met the trials. They both grow: That is true! And one grows sweet and the other sour. They both grow you see. Due to what? One class, in every experience in life is endeavoring to learn the lesson in the trial, and the other class is looking for somebody for which to shift the blame. And the one who looks for the lesson, the trials become stepping stones all the way along: but the one who looks for some one to shift the blame upon, the trials become stumbling stones all the way along. That is just exactly what Adam did. You remember God said: "Adam, why did you take of the forbidden fruit?" Adam said: "I am sorry but the woman you gave me asked me to do so. You know I got along very nicely, and by the way she is a gift from you—consequently it is really your fault." So you see he shifted the blame on his wife and God. God turned to Eve and said, "Why did you do that? I told you to be a help-mate to Adam." Did she say, "I am sorry"? No! She said, "The serpent beguiled me." But the serpent could not speak for himself, and had to take all the blame. It takes more courage to say, "that was my fault" than it would to give a wonderful discourse. Why? Because of self! So in these trials they will either fit us for the Kingdom or make us unsuitable for the Kingdom—either one or the other. You cannot blame the trial on your wife neither can she blame the husband. You cannot blame anybody but yourself.

We don't want to do like the little school boy. The teacher found that some of the scholars were inattentive to their lessons. Therefore, she thought, "Now, I will see if I cannot in some way direct them." And so she said, "Now children, if you find anybody looking off the book, I will be very pleased indeed if you will tell me about that boy or girl." And so there was a little fellow who said to himself: "I don't like Johnny Smith very well; if I see him look off his book I will tell the teacher." And sure enough, John Smith looked off his book, and the little fellow marched up to the teacher and said: "Teacher, Johnny Smith looked off his book!" The teacher replied: "Indeed! And were your eyes on your book when you saw him?" So they all had a laugh on him, and he haunched his head and marched back to his desk, disappointed. So then when we are attending to somebody else's affairs remember we are neglecting our own every time. And I tell you, friends, the more we learn to attend to our own affairs, the better

for all concerned. Tell your troubles to Headquarters. You can put all the complaints you want there, and tell the good things to the friends. That is a good rule by which to follow. You will never have any trouble then, and no misunderstanding will occur if you do that.

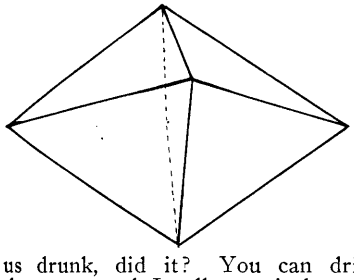
So then in all these various experiences this class is doing what? Enduring hardness as good soldiers of Jesus Christ.



The next and eleventh stone is the jacinth: That is a wonderful stone: It crystallizes in many wonderful ways. The stone itself is colorless, but the blue is distributed in patches. And it looks like—you might say—something round-pointed at each end. It is a six-sided pyramid. So there is a pyramid at each end. It has insets just like the shape of the stone. That stone has been called "unchangeableness." Why? Well, let us see: After the world has learned about God's wonderful character, and all His creatures have been brought to perfection, they are to have what? They are going to have a grand review of the plan: All heaven and earth—all His creatures are going to be brought together in one. There will then be a great rehearsal. A first drama: and you will expect to find something like that in that stone. And that is just what we find. If you lay the stone down this way (long ways) it arches from point to point, it has a pyramid at each end. We thus learn what? In God's great purpose from the time of Adam's creation to the end of the millennial age, you will find the drama of earth. You will find a pyramid in one end at that time—the man Adam. And you will find another one at the other end—the Man Christ Jesus. As Adam brought imperfection—sin, six-sided through his disobedience—Christ Jesus, by means of His loyalty blotted this imperfection out of existence. And you will find the three worlds pictured there: three insets and three harbors. You turn the stone up this way (long ways) you will have the same four steps to glory as you found in the other stone.

And these patches of blue in the stone, when properly cut, give color to the whole stone. So likewise, in properly interpreting the ages and purposes of God, it brings harmony out of all these wonderful things which seem to indicate, for the time being, that God was changeable Himself. However, God is unchangeable if we properly interpret the matter. It brings out God's glorious plan from start to finish, and you see then what a wonderful Being our God is.

Well, now we have the grand review—remembering this is just the way St. John sees it. This is what the John class see. You say: "Well, where did you get it from? Did you get it up here (pointing to his head)?" Not a bit of it. The Lord had a servant here, who was faithful in giving out the proper allowance of food at the right time. Therefore, the twelfth stone was the amethyst. It was just like the jasper stone, having a base to base: but it was three-sided, instead of four-sided. It is called a royal stone.



There is a legend about the amethyst, that if any one drank wine from an amethyst cup they would not become intoxicated. We do not know if that is true, but we do know this: that this cup which that servant poured—six volumes of Scripture Studies—did not make us drunk, did it? You can drink all you like from that cup, and I tell you it kept us sober all right. It is a royal stone. It is, in color, violet bordering on purple; composed of a strong blue and a deep red: So then it is that royal color—loyalty to the ransom. Oh yes, we used to think we were only hobbyists on the ransom, but that is our main doctrine, and like a scarlet thread, it runs through all the doctrines: Loyalty to Christ and the heavenly Father, and one another, and loyalty to God's purposes and plans, and to His children and all.

Now note: Who was it that showed the John class these things? Rev. 21:9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Then He showed him a beautiful woman? Oh no! He showed him that new Jerusalem. Which volume was it? It was one of those seven. It was the seventh volume which was used to explain that city to you and me, the details of which we now have the privilege of understanding. Don't you see that it was that stone—the summary of all contained in those volumes put together, which is the cup? Yes!

We want to talk to you about the pearl. It is a developed stone. The pearl is unlike all other jewels. But this pearl was developed. Now, we see the reason why the little flock in a particular sense is likened unto the jewels: In Matt. 13:45, 46: "The Kingdom of Heaven is likened unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." We all recognize who that was! Our Lord Jesus came down here on earth and sold all He had to purchase the pearl—the pearl being the Church. Yes, that is the most precious of all. Now you know the heavenly beings are like these precious stones, for even Lucifer in his perfection is said to be a precious stone of "thin covering."

What about the pearl? Are they made that way? No, they are developed. How? In the oyster shell, by means of a foreign substance coming into that shell the oyster is throwing one coat or layer over this foreign substance: Thus layer after layer is put on, and it is so thin that it cannot be discovered by the naked eye, and these layers with thousands of angles; and with all the colors of the rainbow. As a result of the oyster putting on layer after layer, the pearl is developed, until it is just simply reflecting all the rays of the sun, the rainbow and the light. As the rays of light surround it, it transmits a marvelous beauty.

You see the picture: If we think we are somebody, just remember we are likened in this picture to an oyster, and it has about as little brain as anything alive. But this foreign substance that comes into contact with the oyster is what? The new creature—the new mind. It is not something of the old mind at all. It is the new mind, and what are we to do with this new mind? Develop it. How? "Precept upon precept, line upon line, here a little and there a little." (Isa. 28:13.) And just put one layer on after another: What for? That we might get the knowledge, and thus have wisdom. And since the Lord has furnished us with the knowledge and we are feasting upon God's wonderful promises and it develops in us rightly we will receive of that pearl-like quality. Do we see then the reason why the great company class could not be likened to pearls? They fail to apply what the Lord has provided in the way of food. They are not putting over the layers, but are allowing something else to take their attention and thus do not become pearls.

Now then the gates of that wonderful wall of the city you remember was just pearls. We see then why the little flock is likened unto pearls, and likened unto gates. And the great company shall enter through the gates. They will not become gates. Why? Because they will not become pearls. Therefore, if you and I hope to be of that pearl class, you see what we need to do. We must make use of all the good things the Lord has provided in His Word for that class; and if we do so, friends, we will develop that pearl-like quality. If we do not, and eat only of the leaner foods we will be lean in character. Therefore, may the Lord bless us with a greater determination that we will have all those qualities here pictured as being in that wall in that new Jerusalem class, and thus hear, eventually, the "Well done." Amen!

Friday, 2:30 P. M., Discourse by Brother T. Toujian

Subject: "CHRISTIAN UNITY"

WE are very glad to be with you, dear brethren. We bring to you the greetings of the friends of many places on the way. They wanted to be with you. They all pray that this convention may be a success. And we believe it is. In harmony with our subject we call your attention to Psalm 133: "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing—even life for evermore."

In the midst of this great commotion, tribulation, distress, revolution, war, unrest, indeed it is the hardest proposition to "dwell together in unity." However, it is possible if we have the power. What power? "Not by might, nor by (human) power, but by My spirit, saith the Lord of hosts." (Zech. 3:4.) It is by the power of the Holy Spirit that we can dwell in unity; and those who remain faithful to the end, keeping the Christian unity, are more than conquerors. They will shine most brilliantly in the Kingdom.

The Lord has a wonderful place for those who will remain faithful to the end and become the last members of the body of Christ. Our Lord Jesus said, "He that reapeth, receiveth wages." (John 4:36.)

Now, dear friends, that we have gone so far in this narrow way, shall we stop, or go ahead? I say, by God's grace we will go ahead. "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." (Heb. 10:39.) That is what we expect of each one this afternoon. We expect that every consecrated child of God will strive to make his calling and election sure, and attain that wonderful Kingdom which the Lord promised only to the overcomers.

Oh, what a "high calling" we have. How high? "Higher than the heavens." "Eye hath not seen, nor ear heard; neither have entered in the heart of man the things which God hath prepared for them that love Him." (Isa. 64:4; I Cor. 2, 9.)

Do you think for a moment that we will draw back? No, we will not. However, as today is a day of "examination," we want to examine ourselves to see if we have in our hearts the spirit of Christian unity or not.

You know people at large are governed by sentiment. The world is guided by leaders, by influences. Therefore, today they are for, and tomorrow they are against certain propositions. You know how it was a little while ago; when you talked about "peace" they put you in jail. Now, when you talk about war, they will put you in jail. What is the matter? You know why! Why? Because they are governed by sentiment,—"wishy-washy," that is all. But to us, there is one God; one Christ; one baptism; one principle. War or no war, it doesn't make a bit of difference. You cannot change a man who is governed by principle.

Now there are principles that underlie "Christian Unity." If we learn these principles, we will remain faithful to the end. If not, we might just as well get out. Therefore, the Lord is proving you, proving me, to see if we are governed by certain principles of the doctrines of Christ. What do we learn about the principles of Christ? Oh, dear friends, we learn certain laws; certain regulations that will govern our conduct, and our thoughts, and our actions. If we do not learn these principles well, and put them into operation, we will never get there at all. If we are not united here, we will never be united there. There is a separation or division of mind. It implies, therefore, dear friends, that one party is wrong, somewhere.

Let us realize the importance of "Christian Unity." Let the dear friends sacrifice everything which is not a principle: Your opinions, your likes and dislikes, your sentiment, your reputation, your pocketbook.

You know that is a hard proposition for some. I was in Texas, meeting with a congregation (20 strong I. B. S. A. members), and they hired a place, and only had to pay $8.00 per month. And yet they were two months behind the rent. I told them, "You will never be in the Kingdom." (Laughter.) I said, "If you haven't any of the spirit of sacrifice, as much as a common ordinary church member, you better quit." For pity's sake, a church of twenty members must support a reverend gentleman; and besides that, send eggs and milk, and I don't know what else. But, dear friends, when we come to the Lord and make a full consecration of ourselves, we say, "All for Jesus! All for Jesus, but not a cent to Him. I won't give my money." I am not taking any collections this afternoon. So don't worry about that. (Laughter.) But I tell you, dear friends, when the Holy Spirit gets into our heads and hearts, it goes into the pocketbook as well, and I would be ashamed to go to a congregation where they can't pay their rent for a meeting place. I think they will learn their lesson later.

But, my friends, here is the thought: When we give our hearts to God, we give all. That includes everything. I am sorry many of us are governed by this idea that the "money that I have is mine! My wife is mine, and my children are mine." They are *not!* Don't you remember the text yesterday morning? "Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." You are purchased! If this body belongs to somebody else, then that which belongs to this body belongs to somebody else, too. It includes your pocketbook and everything else. Let us live the true Christlike life. Give all to the Father, realizing whatever we have, we are simply stewards over God's goods. That is all: we are His by creation. We are His by justification. We are His by consecration. We are His in every way. Our bodies are His, and also as New Creatures, we are the sons of God. We have nothing to our name: all belongs to Him.

The Psalmist evidently here in this Psalm painted a wonderful picture of the unity of Christians—the unity of the Gospel Age. You know the very word "David," means Beloved. And Jesus received that name at His consecration. The Lord says, "This is My only begotten Son in whom I am well pleased." "My beloved Son," or "My David." Jesus received the name David. Therefore, David was a type of the Christ—the head; and the Church which is His body; and as we well know today, David is a man of war; so the Church Militant is a man of war. And in these days they do lots of fighting, and they put them in jail because they fight too much. You cannot call them pacifists, but they fight this man here—the old man. They fight the world, the flesh and the devil. It is a fight, friends, in which no common, ordinary man, or general on earth can participate. It is impossible that any human being on earth can fight the good "fight of faith," except one who has the power of the Holy Spirit in his heart.

Therefore, David says, "How good, and how pleasant it is for brethren to dwell together in unity." How sweet! You know that for yourself. If there is no inharmony, oh, how sweet it is. We want to come to the meeting, and after the meeting is over we go home, about twelve o'clock midnight, and after we go home we think about the brethren you know. "How good and how sweet it is." Isn't it remarkable. You have had the experience, and have it yet.

"How good and how sweet it is for the dear brethren to dwell together in unity." How good! Dear friends, the illustration is a grand one. "It is like a precious ointment." What is the precious ointment that was poured on Aaron at the time of consecration? It was poured upon the head and came to the neck, then to the shoulders, then to the body, and then to the feet; and the whole oil went to the feet. No wonder the feet class are "oily." There is plenty of it. No wonder that we have so much of it. I tell you we need it too, so that we will not scratch

one another. We need to be lubricated well to keep the spirit of unity. And we will need a lot of oil before we get through. You take a piece of machinery and run it without oil, and it will have a *"hot box."*

And so, my friends, if we don't have plenty of oil, we will have a *"hot box,"* too. It will show tomorrow how much oil we have in our *oil boxes.* Are we of the class who receives very much oil in our vessels? Or are we of the foolish virgin class? It is one, or the other. May the Lord help us show the spirit of Christ, and show really and truly that we are of the class spoken of here! "How good, and how pleasant it is for the (dear) brethren to dwell together in unity."

Now, friends, we see Aaron there, and when the oil was poured upon his head, it lubricated all his body for it went way down his garment. There he stood, as the Advocate of the Jewish people. There he realized he had a very important mission to make good the broken covenant. As he stood there he was lifted in the spirit, and he said "what a grand, and glorious office I have that I am a High Priest over the people of God," and when Aaron on the Atonement Day, came and made "at-one-ment" between God and man, he said: "Oh, God, how thankful I am for this office! What a high calling this is!" (This is only typical you know.) It was indeed a "high calling." He was called of God. St. Paul says, "No man can take this honor unto himself, except he that is called of God." (Heb. 5:4.) And he was called of God. And it was a remarkable call at that. Not only that, Aaron's sons received the same anointing that he received. They did not receive an individual anointing. No, even as we did not receive an individual anointing. We received the anointing which is in Christ Jesus. We are anointed as we become part of Him. Therefore, his sons received the same unction from the Holy One; and consequently they were glad. Oh, they were happy that they were also under-priests. And again, dear friends, the perfume of the oil was so soothing to smell the fragrance. Oh, how sweet! "How good it is!"

Now, dear friends, in this picture this is a type of what? "Christian Unity." The oil anti-typical was poured on our Lord Jesus at Jordan. There He received the whole, great amount of oil, without measure, because He had a very large vessel. He had a perfect vessel. He could have plenty of it. Then, dear friends, for three years and a half the oil came down and ran below the head. Then, after His ascension on high, the oil dropped upon the neck. The apostles received the holy anointing oil, and then it came to the shoulders. Now, if there was no neck, there would be no oil there, and so, dear friends, the apostles were the connecting link between the head and the body. They had twelve places if you please in the body,—as if they were immersed into the neck of the Christ, from which they received the anointing. Therefore, we can understand the thought of the Apostle Paul. "Fill up that which is behind of the afflictions of Christ in my flesh (not for the head's sake but) for His body's sake, which is the Church." (Col. 1:24.) And the oil ran down all during the ages and saturated the body. Suppose a person became a rib member, the oil went right over it. But if it were not there, the oil could not go over it. If we have not the spirit of Christ, we are "none of His," and if you are not in the body, the oil will not go over you. Then later on, when due time came (since 1878) the Lord began to deal with what is called in the Bible the "feet members"—the last members. We have come to the extreme time of the feet members. In fact the heel members, if you please. Now, dear friends, as long as we, as members of Christ, remain in this great body we will receive the holy anointing oil. We will have the spirit of unity. Or, reversing it, if we have the spirit of Christian unity we are members in His body now, prospectively; and, thank God, bye and bye we will have a glorious body which the Lord promised to the faithful.

It is a remarkable thought, dear friends, that our dear Heavenly Father does place each one in the body as it "pleaseth Him." You remember that it was the dear mother of John and James who came to our Lord and requested that her two sons (nice looking and certainly noble boys) might have a prominent place in the kingdom, one on the right side and the other on the left side, and Jesus asked the question: "Are ye able to drink of the cup that I shall drink of?" Oh, yes, "we are able." So they knew what He meant. "But so far as placing you in the body is concerned that is not My prerogative, but Jehovah God Himself is the one who does the placing. But if you eat of My body (in mind) and masticate it well,—digest it well, you will be perfectly contented with your place in the body of Christ." What a glorious thing it is that the Lord has passed thousands and millions of people, and has given to you and to me the privilege of becoming members in the body of Christ.

If we come to the Lord in prayer and supplication, asking Him that He may guide and direct us, that implies that He will hear our prayers. If we pray, the Lord will guide us in the important work we are about ready to enter into. After you go to Him in prayer, and then use your common sense (if we have any, and I think we have some), we can leave the thing in the Lord's hands and say, "Amen."

There is one lesson I learned during 1915: it took me fourteen years to learn it—some of us have thick brains. I was with a large congregation in the West, and a question of great importance came up, which resulted in a great amount of trouble. I was on the minority side. Sometimes they call it the "G" side, because that means the Seventh Book. I was on the minority side and we felt we must do our duty, and tell the friends that if they took a certain course it would be detrimental to the interests of the congregation. We put the matter just as strong as we knew how. Later, however, the matter went the other way. It was a hard test, because it meant a great amount of suffering. However, I made up my mind once and for all that I would abide by the decision, and if the congregation made a mistake they have to suffer, and not I, because I told them not to do that. By the way, since then I found I was wrong. But I kept my mouth shut. Some brother said, "Well, how do you stand? Have you changed your mind?" I said, "No, I believe I am right, but I am keeping my mouth shut. I am in harmony with you to the extent that I close my eyes. I will act as though everything is fine. Brethren, God bless you—we will unitedly co-operate." And as the result, we are before you here this afternoon trying to talk. The Lord gave us the privilege and blessed us abundantly, because we were governed by a wonderful principle. But if I would raise trouble after the decision, I would be in the depths of outer darkness. I was not governed by sentiment. No, by God's grace, I was governed by principle.

In many congregations, I find they eat the food, but they cannot talk until after the matter is decided. Then the steam goes out. And the first thing you know there is confusion. Well, what is the matter? Let the steam out. Punch the steam out before it is decided. Go ahead and put it as strong as you can—then keep your mouth shut. That is the way I will do. It might come out in harmony with my views, or it might not. As a brother said, "Why, there is a man who had ears that long (three inches), but he had sense. He was riding on a creature with ears only about one foot long. And the time came that the Lord used the one that went on four legs. The Lord asked: Why do you whip him so hard? What is the matter, don't you see the angel before him?" I tell you, my friends, the Lord can use anyone. If the Lord's people tell us that they want it this way, and I say I want my way, too,—who is boss? The Lord's people.

I find, too, many kinds of people. In one congregation three brethren couldn't agree with the Seventh Book. I said, "What is the matter with you?" Well, we had a question meeting, and it lasted for about three hours. And we talked pro and con, and then these brethren began to talk about different things, and I caught on to where the trouble was. I made a suggestion, something to the effect that those elders in the Church were "not supposed to be bosses"; they must not rule the congregation, for they were servants. They said, "St. Paul states, 'Let those who rule get the greater proportion of honor." "Oh," I said, "I see the point now. You want a double portion of the honor before you work like him, then get the proportion." How is that? Oh, he worked himself to

death. Here, brother, you ought to do just as Pastor Russell did (you elected him as elder or pastor). When he wrote a letter to you brethren, this is what I think he usually wrote, "If you don't like it, put it in the waste basket." He did not say, "Here, you have got to do so and so." Oh, no! I tell you, dear friends, many people have the wrong idea of what it means to rule the Church.

If there are several hobbyists (you know some people have hobbies: Some look at the stars, and are always talking about the Great Company. One place I visited they didn't talk of anything else for six months but "Great Company") I would suggest, friends, why can't you do this way: "The Sixth Volume says if a brother has a hobby, let him let out the steam for half an hour and let him talk all he wants to. Then say to the class: 'Do you want this horrible stuff any more? Those in favor of it kindly manifest same by a right hand vote'." These things are stopped like that [snapping thumb], but the trouble is this, we don't read or study the truth. We talk about the thrice double sword, and the point (you have heard that: "Thrice double"—three times two makes what? Six), but most of the friends don't know anything about it. They try to get the *"point"* without having the stock. You can't do that. If a brother has a knowledge of that Sixth Book—the encyclopedia of the New Creation, he can cut out the hobbyist. You can fix everything so nicely and beautifully. Why, friends, the study of these things will cause you to increase and abound in grace and love and knowledge.

In connection with this thought we would like to emphasize one point, i. e., this matter of ruling. I find that there is danger for us to go into the nominal condition. You know what that is. It means just camouflage—something that isn't there. Now the tendency for us is to slack our energy and say, easy now: "I believe in the ransom. I am saved." However, the apostle said, "I brow-beat my body. I keep my body under." We must strive, and try hard to do this every day. We should improve or develop. Which way? Every way, not only the Christian way, but even in our appearance, in our expressions. Improvement must be the watchword of the Christian in every respect. You must not pass one thing without examining yourself to see if you are in the faith; to see if you are making progress. "Be ye clean that bear the vessels of the Lord." (Isa. 52:11.) We must do that in order to get into the kingdom.

I find that some of the friends have the idea that we Pilgrims are just about two and one-half feet higher than others. Some of the friends are inclined to look at it like we did before our eyes were opened. (They are opened now for good.) We used to say, "Who is that coming?" The answer was, "Reverend Smith." "Oh, Reverend Smith? He is of the Divine or Apostolic ordination." I don't mean to say our Pilgrim brethren are doing that now. I have seen them in the past write their name *"So-and-So, Pilgrim,"* in the manna. Oh, isn't it nice! But why should we put it that way? After you write your name, nothing more is essential. What is the difference between a Pilgrim and a Brother? No difference, except that the Pilgrim has to work harder than the other brethren. They have to preach five hours. One time I preached for five hours. I don't know whether I reported it to the Watch Tower; for I was afraid. There was a reverend gentleman at the meeting and I talked for a long time and after we finished what we had to say, the gentleman went home—fifteen minutes after twelve, midnight. That is the difference. Sometimes the Pilgrims preach eight hours a day; sometimes six. Anyway, that is the difference. Like St. Paul, they must be overworked. The Brother who is not a Pilgrim carries a lighter satchel, while the Pilgrim carries a very heavy one. The thought we have in our minds is for us not to make that great difference, or contrast. When a Pilgrim talks to you, don't think they are entirely the words of the Lord. Of course, they are supposed to tell the plan, but if they say something different from what you have read before, take that and put soap on it and weigh it until that soap soaks in. We should honor and respect it, but at the same time, let us not make such a vast contrast. Clergy! Laity! "One is your master, even Christ, and all ye are brethren." Our dear Pastor surely manifested that spirit.

Let us take the Scriptures and see the importance of Christian unity. We turn to John 17:21 to 23. Jesus said in that wonderful prayer, "I pray not for these alone (which refers to the twelve apostles), but for them also which shall believe on me." Jesus prayed, dear friends, for the friends meeting here today. Why did He pray? He is emphasizing one point especially: "I pray for them." Why? "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

Do we have a clear understanding of the height of Christian unity? What is Christian unity? Jesus says it is the unity which exists between Jesus and God. Do you think that Jesus ever uttered a cross word to the Father? Can you imagine that Jehovah God scolded Him because He did something wrong? The unity is so wonderful that we, with our finite minds, cannot comprehend such infinite unity. In other words, if we want to keep the spirit of unity, we cannot utter one cross word. Well, we say, we have done this in the past. Yes, and we are sorry we did. But, dear friends, we can have the spirit of unity if we so wish. You might say "we are imperfect." Even St. Paul says, "Jesus was tested in all points like as we are, yet He was without sin." *We* are sinners. Well, shall we lower the standard? No! It is not our business to do anything with the standard. God sets the standard. You just do the trying. Don't lower anything. You can't do it if you try. If you try to lower it you will be lowered yourself, and you will be out of the race.

Let us keep the height of Christian unity, which implies that unity existing between the Father and Son,—that we may be in mind, in thought, in purpose, and even as far as possible, in doctrine and also in relation to each other, that our unity may be like unto God and Christ.

Then what? "That the world may know"—Do you want to show the world who you are? The sons of God! Our Lord Jesus is emphasizing this thought. We should demonstrate that unity to the people of the world of mankind, "that the world may believe that Thou hast sent Me." Therefore, if we have Christian unity and because of our faithfulness to Him, the Lord in the age to come, will bring millions of people into the truth. In other words, our actions, our words, and conduct, our spirit of Christian unity will bring millions into the truth. It is remarkable when we think about that! Let them "see your good works" so that they might glorify God. When? In the "Day of His Visitation"—when He visits the earth and makes His footstool glorious.

"And the glory which Thou gavest Me, I have given them, that they may be one, as we are one." Again He is emphasizing the point. What is the glory given us? Well, primarily speaking, it is the "Glorious Hope"; also the begetting or the anointing. That is primary, but bye and bye it will be the wonderful privilege of sharing with Him in the Kingdom. "And the glory which Thou gavest Me, I have given them." What "glory" did He have? It was the opening of His vision, the "heavens were opened unto Him." He saw the antitypical things. "I have given it to them," He says. "I have given them the understanding of the Tabernacle in the wilderness, and those Seven Books. Also, the Temple of God, and I don't know what all." There is just *one* purpose, and what is that? *"That they may be one."*

If we don't have the unity, it means we don't have the truth. Is that possible? That is what the Lord says: "I have given My glory to them, that *they may be one."* How remarkable! "I in them, and Thou in Me." Indeed, it is remarkable that our Heavenly Father and our Lord Jesus is in us. "That they may be made perfect in one." Dear friends, we *cannot* be in the *kingdom* if we are not *one* here. If we are two here, we will be two somewhere else. If one here, we will be one there.

You remember, dear friends, what we learned about the construction of the great pyramid, that every course of that wonderful structure was placed and fitted together before it was laid upon the next layer, or the next course. Therefore, all the congregations in different places are certain layers in that wonderful structure of *love*—"living stones." They must now be chiseled and fitted. This

must be done here, because they will never take a hammer and fit you in the kingdom. There must be *"no noise* of a hammer" in the *kingdom.* "Silence" prevails in the kingdom.

"I pray that they may be perfect in one, that the world may know that Thou hast sent Me, and love them as Thou hast loved Me." That is one of the most precious Scriptures in the Bible. "That the Heavenly Father loved the Church, as He loved Christ Jesus." Christian unity is one of the remarkable evidences that the Father loved the Church as well as He loved His only begotten Son.

We have several Scriptures in this connection. Phil. 2:15: "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies. Fulfill ye my joy, that ye may be like minded." St. Paul is telling the Church, "If you love me, and want me to joy forever more: fulfill ye my joy"; fill it full, overflowingly; that ye be like minded! Well, Paul, what can we do to have the spirit of unity? He tells us, dear friends, "let nothing be done through strife or vainglory." "As the body is one and hath many members—" It makes no difference, for "the body is one." When you look at a person, you don't think of him as many members; you say he is "Mr. Jones." That is all. So "also is Christ"—One! Let "nothing be done through strife or vainglory." No partisan spirit should be allowed in the Church. You remember St. Paul said, "It is a spirit of the Adversary to say 'I am of Apollos', etc." Some say, "I am a Baptist," or "I am a Methodist." Sectarianism implies the spirit of division,—carnal-mindedness. I don't care whether it is inside or outside. Then he goes on to imply: "Don't be called Russellite." What is the difference between a Lutheran and a Russellite? We belong to Christ and God. We love our dear Pastor more than any saints now living, but, my friends, we don't want to take the name of any human being. I will never do it. I am a Bible Student. I am not a teacher! Not a prophet, but a Bible Student,—studying always until I graduate and receive my diploma. And in the Kingdom He will say, "Go ahead and teach." Then I will be a Bible teacher—bye and bye. You can't graduate from the Bible school until you are dead. A wonderful graduation, isn't it? (Laughter.)

"But in lowliness of mind." Not through strife or vainglory. What is vainglory? It is that glory that you intercept or stop before it goes to God. That is a plain way of putting it, isn't it? In other words, public speakers are in the greatest danger of losing their reward because they are in the lime-light, and they shine. You know when the trouble comes up it is the big man who goes out. It is the little man who stays in. So we appeal to you—especially to the public speakers—that by God's grace, when you serve the truth—before you serve and after you serve—tell the Lord, "Now, Lord, you get all the glory and I get nothing but the peace of heart." Thank God for that, because bye and bye He will give us cash. We want to work on credit; but it is cash on credit. We have so much faith in the Lord and His power, that when trouble comes we thank God for it. When we are alive, we say "all things work together for good," and when we are dead, we can say the same thing. Surely, dear friends, it is a grand compensation for what little we do. Therefore, let us have the spirit of Christ, as He said, "I take no glory from any one." "Let nothing be done through strife or vainglory, but (in humility) in lowliness of mind, let each esteem the other better than himself."

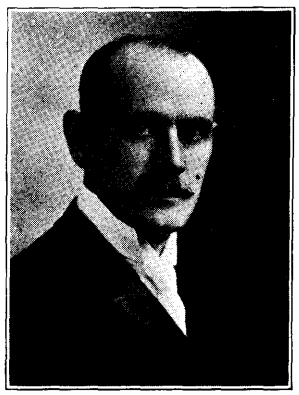
"Look not every man to his own things, but every man also on the things of others." Look to the interest of the brethren; try to serve the brethren. Don't look to your own personal interests. "Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not meditate a usurpation." He left the Heavenly glory, and became a man (a perfect man, holy, harmless, undefiled, separate from sinners), and then He was put to death,—even the ignominious death of the cross. "Therefore, God has highly exalted Him, and given Him a name above every name."

My dear friends, let us follow in our dear Master's footsteps; let us keep the spirit of *Unity,* as He so prayed for us, and surely when we finish our course in sacrificial death, by God's grace we will have that wonderful place in the Kingdom.

Discourse by Pilgrim Brother M. L. Herr

Friday Afternoon, Jan. 3, 1919

Subject: "UNDER HIS WINGS"

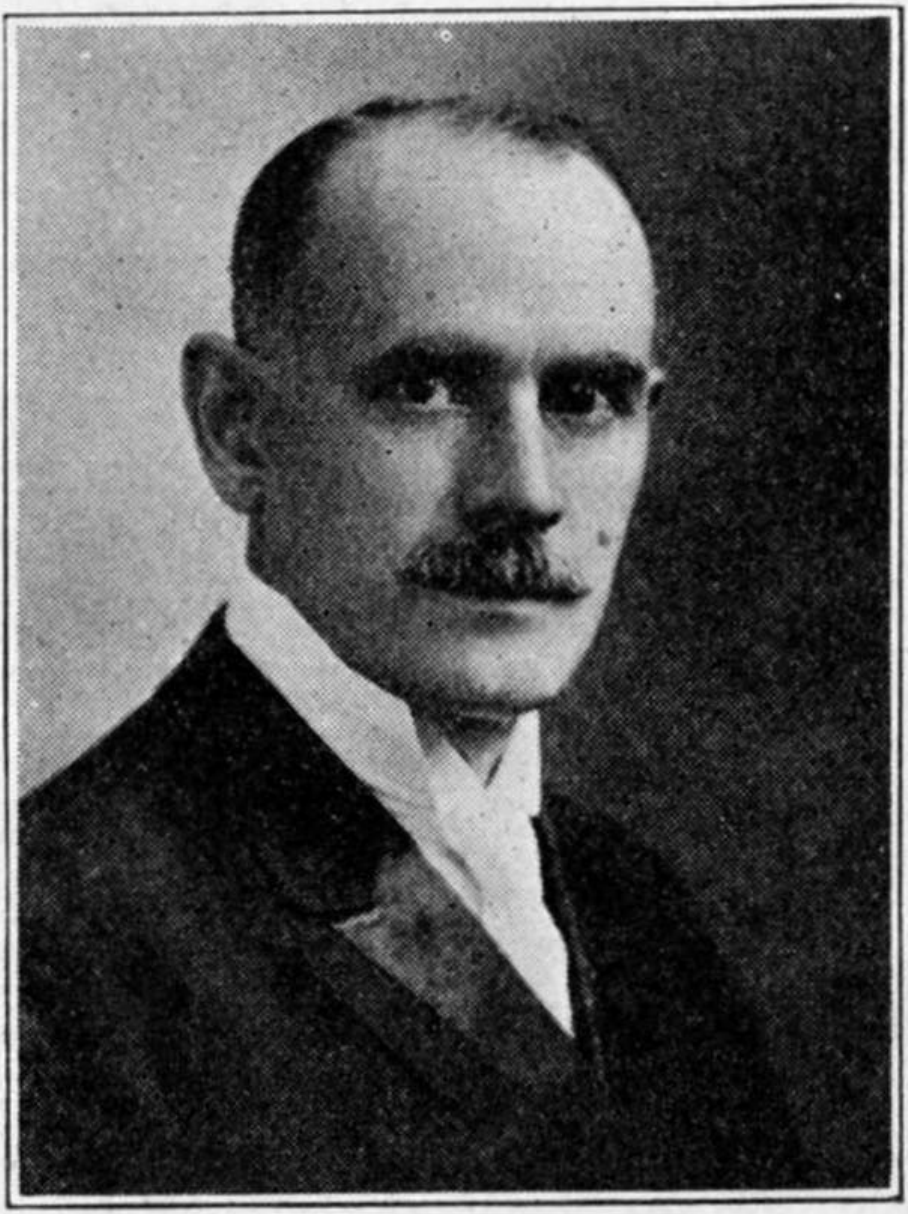


WE will take for our text the well-known words of Psalms 91: 4: "He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler." Not only do we recognize the beauty of this picture but we perceive that the Lord has given us in this text something specially needed for the present time. The Lord always provides for our needs as He promised, "My God shall supply all your need, according to His riches in glory by Christ Jesus," Phil. 4:19. We believe that there is in this verse and in other Scriptures, which we shall examine together, a present moment message.

Both beautiful and tender feelings are awakened by the picture of the bird-mother and her little ones. When she covers them with her feathers she takes them very close to her heart just as the Lord at the present time is taking His faithful children very near to His heart, into His very close confidence. In Rev. 12:14 the two wings of a great eagle are mentioned as provided for the Church during her wilderness experience and the Scriptures tell us that it represents the Old and the New Testaments provided by the Lord for her during the period represented by Elijah's three and a half years in the wilderness. See G comment also on Rev. 2:20. In G comment on Ezek. 1:11 we are told that the two wings with which the living ones covered their bodies represent the Word of God, one function of which is to cover and protect.

What thoughts of warmth and comfort are suggested by the word "cover" so expressively symbolized by a bird's two wings. The wee birdies under the mother's two wings are shielded from danger and from cold. The more we observe how our loving Creator has employed this protecting, covering principle the more we appreciate this element of His character. The roots of tender herbage are covered in winter with a coverlet of snow. Every organ of our bodies is protected by a covering encasement. The beings higher than angels are commissioned to act as protectors for other beings of a lower order as we read Ezek. 28:14, "Thou art the annointed cherub that covereth." As we examine the Scripture testimony we will not fail to see how like the little ones close to the mother's heart are God's little ones whom He covers with His feathers.

In this 91st Psalm how expressively the Lord pictures the present hour. A time when we need refuge from a



storm. A time when there would be danger from snares set by the fowler. A time of attack when poisoned arrows even bitter words would endanger our spiritual safety. Even in ancient time they knew how to spread contagious diseases by infected arrows. How effective is our Father's Word as a shield against the poison of fear and doubt. "His truth shall be thy shield and buckler." If once the poison of fear gains entrance disease is introduced that becomes contagious. How important that we provide ourselves with the antiseptic protection of the truth.

The bird-mother gives a signal of danger to her brood and that is her method of protecting them. What a sensible method it is for she merely calls, "cluck, cluck, cluck," and they know that means come to the safe-place under my wings, and without asking for other information they obey the signal and are safe and warm where no harm can come to them. This is the picture the Lord uses to tell us how *we* should do. When the Lord calls us to the wings of His Word we find safety and protection. How differently some of the Lord's people think that we should do. These seem to think that safety comes from filling the mind with pictures of dangers. Have we not heard some brother say when convention is closing: "Now, friends, we have had a glorious time, but as soon as we get home trials, hard *trials* will begin," and the way the brother says it makes you feel as if you were being given a cold shower-bath. I don't believe that is pictured here. We do not have a picture of the bird-mother telling her chicks: "See what terrible claws the hawk has. If the hawk ever gets hold of you he will crush you frightfully. Look at his sharp hooked beak. Think of how you would feel to have him tear you to small pieces with his sharp beak." That is one way of causing the little birds to flee to the shelter of her wings but with their poor little hearts throbbing with terror. In their agitation they cannot so well enjoy her cover as by the way nature provides for them. How much better the simple danger-signal "cluck, cluck, cluck." Come to safety. No terror, no alarm. That is the Lord's way and the other way is not of the Lord.

How slow have some of the Lord's people been to discard some kind of lingering fear. Before the truth came the bugaboo was that awful, terrible PLACE. I remember how grandmother used to hide behind the door and making a rapping noise would groan in a deep voice: "I am the BAD MAN. When boys are bad I get them. There is a bad boy I am going to get soon." What a terror it was, just to think of it. We got away from that bugaboo when the truth came. But we didn't get away from *every* bugaboo. There were a lot of truth-people who put the same hell-fire fear into the things they would tell about 1914 and the awful things that would happen in 1914. O what horrors hung around those awful figures "1914." Time has disillusioned us and we discover that our fears were in our disordered imagination and while some still attach a certain horror to terrible experiences that they imagine in connection with "The Image of the Beast" we are coming to the conclusion that there is something seriously wrong with this whole system of fear-thought and we conclude that it is no more wholesome to entertain than to frighten children with "the goblins'll ketch you if you don't watch out."

Let us ask ourselves: is the Lord holding before our minds these terrible pictures of awful things? St. Paul says: "That I might finish my course with joy!" Paul was en route for Jerusalem and they cried, "Paul, don't go down to Jerusalem. You will have a lot of trouble, Paul, don't go." He said: "I am willing to meet any trouble the Lord may permit to come. I wish to do the Lord's will. I am willing to die when that is the Lord's will. I expect to finish my course with joy." That is the thought we are to have concerning the future. The *joy* set before us.

I think of a story that illustrates how we have been feeling. You will not mistake the nationality of this gentleman. He valued his property very highly. In the middle of the night he found a burglar in his apartments. Before he could protect himself a revolver was thrust into his face. The burglar said: "You had better give me that silverware and be quick about it or you will die by a bullet." Our friend replied: " Mine friendt, I would far rather die py a bullet ridt avay qvwick, than to vaid und *die py inches* vatching you take avay my solid silvervare." O yes, some of us have been dying by inches imagining terrible things we are yet to go through. When 1914 did not end the Church's course on earth we said: "We had the date wrong. It is 1918." *That is the date.* And so in the spring of 1918 the Church must go beyond the vail. A certain Roman Catholic Secret Order will see to it that we go. We pictured ourselves in line before a firing-squad and shot at sunrise. Now wasn't it a terrible thing for the Lord's people themselves to plan worse things for us than our enemies could think of? I believe it is time for us to conclude that we will let the adversary make his own program and we will offer him no suggestions. We will earnestly consult the program the Lord has made for us knowing that the adversary has had to make a new program over and over again. The reason for this is found in our text: "He shall cover thee with His feathers and *under His wings* shalt thou trust. *His truth* shall be thy shield and buckler."

Probably the very greatest bugaboo held before the minds of the Lord's people in recent time is the fear of papacy. History records the fact that the Heavenly Father permitted this wicked religious system to accomplish against some of the Lord's holiest children painful and prolonged persecution. Her spirit remaining unchanged it is but reasonable that were she permitted the power she would again delight in the suffering of His saints. What a covering against our logical fear is the positive assurance of His Word.

When Satan heard the Divine pronouncement, "The seed of the woman shall bruise thy head, thou shalt bruise His heel," Gen. 3:15, Satan was filled with a paroxysm of fear. He knew it was a serious thing to him to have his head bruised. In his wickedness he seems to have greatly exaggerated the part relating to the Christ. "Thou shalt bruise His heel." He has sought to innoculate the Lord's people with the same fear that terrifies himself, leading some to anticipate things that will never occur according to the Lord' program. This picture of bruising the heel has been made to mean a lot of terrible things the Lord never intended that it should be made to picture. The heel is not a vital part of the body and it would seem more reasonable to take from this picture the thought that the worst injury Satan could inflict upon the Christ—the seed of the woman—would result in no serious injury. It is Satan who will suffer serious injury. *"He shall bruise thy head."*

Stop and think who is interested in having the Lord's people fear, the Lord or Satan? When we put it that way we have no trouble to easily decide. It is Satan. Let us then put fear aside. I believe the time has come that we should see from the Word of God what the Scriptures so clearly and plainly point out that this false religious system is soon to perish from the earth in order that the remaining features of the Harvest work might be accomplished. Notice how forcefully Daniel pictures it: "And I looked until the Beast was slain, and his body destroyed and given to the burning flame." Dan. 7:11. I wonder if we can get that divinely provided picture into its proper place. I believe the Lord expects us to do so.

There are many things which we expected to occur that have never come to pass. No power on earth can cause the Church to go beyond the vail before she has finished the work the Lord has given the Church to do. Why do we conclude that the Church must die by violence? Couldn't we get into the Kingdom were we to die by influenza? We do not have to wait for this wicked religious system to give us our passports into the Kingdom. We have been making a lot of needless inferences. We are learning to more fully trust the Word of the Lord. (AUDIENCE—"Good.")

There are certain Scriptures brought to our attention by The Watch Tower of August 1, 1918, relating to the service of the Church toward the great company and other believers as pictured in Joseph and his brethren. Which clearly show that the Christ still in the flesh has an important service still future. Joseph was king, but a peculiar kind of king. He told his brethren to tell his father about his great *glory* in Egypt. The Christ is to be glorified while yet this side of the vail. The glory will be like the glory of Joseph. The glory of providing food in a time of famine,

for his brethren who except for his provision would perish.

I wish everybody had a Bible with them this afternoon. As I wish some readings I have asked a brother to read from the comments of the Bible and another to read certain Scriptures that I shall cite. We will notice how positively the Scriptures indicate the complete downfall of our great enemy, Babylon. We will go back in the Bible history to the time when in Old Testament pictures she was represented by Jezebel. Our dear Brother Graham gave us some suggestions as to the present-hour fulfillment of these types. Ahab was the King of Israel and Jezebel, his wife, daughter of a heathen king introduced Baal-worship amongst the Lord's people. Elijah was the prophet of the Lord. Elijah told Ahab that there would be no rain for three and one-half years. During this time of famine the Lord provided for Elijah. "And the Word of the Lord came unto him saying, get thee hence and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook and I have commanded the ravens to feed thee there. . . . And the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook." 1 Kings 17:2-6.

(Reading of Bible Comments by Brother Hazlett):

1 Kings 16:29, And Ahab. Type of the Roman Empire. B256.

1 Kings 16:31, His wife Jezebel. Type of the Apostate Church of Rome. B256.

1 Kings 17:1, And Elijah. Type of the true Church in the flesh. B256.

1 Kings 17:16, Bread and flesh. Typifying the Lord's care of the true Church during the time she was hiding from Papacy. Z98-191. The ravens probably took these from the bazaars of Jerusalem or Jericho.

1 Kings 17:17, No rain in the land. Typifying the lack of truth, the living water, during 1260 years (3½ times) of papal persecution. B256.

Here we have the Lord's care over his people manifest both in Elijah the type and in the true Church in the flesh in the antitype.

1 Kings 18:41, Abundance of rain. Typifying the millions of Bibles published and issued shortly after the end of the papal power in 1799. B256.

1 Kings 19:1, And Ahab. Type of the Roman Empire. B256.

1 Kings 19:1, Told Jezebel. Type of the Apostate Church of Rome and of the so-called Protestant sects imbued with her false spirit since the year 1799. B256.

We notice that after 1799 Jezebel pictures more than the Apostate Church of Rome and includes in the type the entire system of Babylon, including Protestantism, so-called. We all remember what happened to Jezebel or if we do not we will know by the time we are through with this discourse. I will ask Brother Payne to read 1 Kings 19:1-3, "And Ahab told Jezebel all that Elijah had done and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah: So let the gods do to me and more also if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that he arose and went for his life and came to Beersheba."

After 1799 the truth went forth with power. Bibles by millions were scattered everywhere. Previous to this time the great Reformation movement occurred which seems to have been forshadowed by Elijah's experience with the prophets of Baal. Through Ahab all the prophets of Baal were assembled at Mt. Carmel. Elijah and the Baal prophets each provided a sacrifice of a bullock. The test was to prove who was the true God, for no fire was to be put under the sacrifice and the god answering by fire would be recognized as the true God. All day long the Baal prophets besought their god to vindicate himself and to answer by fire, but no fire came. Provokingly Elijah derided them. Having become hoarse with their loud crying it was no little aggravation to be told: "Cry a little louder, Baal may be sleeping or possibly he may be on a journey." Elijah had a deep trench dug around his altar. He had twelve barrels of water poured over the sacrifice and the wood. "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and they said, the Lord He is the God; the Lord He is the God." And Elijah said unto them. Take the prophets of Baal; let not one of them escape. And they took them. And Elisha brought them down to the brook Kishon and slew them there. 1 Kings 18:38-40.

Comment on 1 Kings 18:40:

1 Kings 18:40: "And slew them there. Representing the punishments visited upon the Papacy at the end of the three and one-half symbolic times." (1260 literal years.) B256.

Beersheba, to which Elijah fled from Jezebel, is the southern extremity of the land of Israel as Dan is the northern extremity, hence the expression "from Dan to Beersheba." But Elijah seeking more complete isolation went a day's journey into the wilderness. "And as he lay and slept under a juniper tree behold an angel touched him, and said unto him, Arise and eat. And he looked, and behold there was a cake baken on the coals, and a cruse of water at his head. . . . And he arose and did eat and drink and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God." 1 Kings 19:5-8.

We have learned who was the angel of the Laodicean period of the Church. We also know something of the ready-to-eat food which that angel showed the Church. I have no difficulty in identifying the forty day period as in antitype being the period 1878 to 1918—the period of the Harvest. I also believe that I would receive a uniform reply were I to ask who was represented in the angel who showed Elijah the cake all nicely baked ready to eat. (AUDIENCE, enthusiastically: "Pastor RUSSELL.") Yes, he was the messenger (angel) who provided the cake or truth in the strength of which the Elijah journeyed from 1878 to 1918. And 1918 found us in the very condition which Mt. Horeb pictured.

Comment Reading:

1 Kings 19:8. Unto Horeb. Mt. Sinai, type of the Kingdom of God. Z04-232.

Elijah went from Beersheba to Mt Sinai (the place where Moses' face was transformed and shone radiantly). Elijah high up on the mountain was very lonely. Did we not have a sense of isolation spring and summer of 1918? "And he came thither unto a cave and lodged there; and, behold the Word of the Lord came to him and he said unto him *What doest thou here, Elijah?* And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. And he said, Go forth and stand upon the Mount before the Lord. And behold the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it that he wrapped his face in his mantle and went out and stood in the entering in of the cave. And behold, there came a voice unto him, and said, WHAT DOEST THOU HERE, ELIJAH?"

We cannot fail to note that under the peculiar circumstances surrounding Elijah he could hardly be expected to obtain a correct view of matters until informed by the Lord. We can easily trace a correspondence between our experience, 1918, and the experiences of Elijah. Like Elijah we were expecting to die and like Elijah we saw little to live for since to every appearance our work in the flesh was done. But today the Lord asks us the same question, "What are you able to do in the place you now find yourself?" Elijah could well have said that in this place of isolation there was nothing one *could* do. But the Lord was leading Elijah to discover that there were still important matters that only the Church in the flesh could do. Let us bring before our mind Elijah's surroundings when he stood in the entering in to the cave. Nothing but dark-

ness around him and damp cold rocky sides of the cave. Snails, lizards and bats the only living things in sight. I believe we can appreciate Elijah's surroundings as we recall how we felt in summer, 1918. We felt very much like Elijah and our surroundings seemed very hard and cold and we felt very much shut in with our liberties of public utterance greatly restrained.

Did you ever see a wind so powerful that broke into pieces the rocks of the mountains? Then Elijah saw something that you and I never saw. For this is what Elijah saw when he was in that isolate place on the mountain. Once when standing on a high mountain, Mount Tom in Massachusetts, observing the mighty rocks that project from the sides of that mountain, I tried to picture a wind powerful enough to break these rocks into pieces. I could not imagine so strong a wind and you could not imagine it either. But Elijah saw a wind rend the mountains and break the rocks into pieces. Our Brother Graham told us that the mountains represented the strong autocratic empires of Europe. That the wind represented the war 1914-1918 and that the separation of the rent empires into smaller republics was the fulfilment of this prophetic picture. Now let us see what we have learned from our Bible comments: Elijah represents (AUDIENCE "The Church in the flesh); Mountains represent (AUDIENCE "Kingdoms"); Wind represents (AUDIENCE "War").

So the prophetic picture represents the Church in the flesh witness a division of some of the autocratic empires of Europe into smaller government with a popular form of government. Did we see this in 1918? "Why, yes," you say, "we witnessed this very thing." Now what does the earthquake represent? (AUDIENCE "Revolution"). That is just what Elijah saw, *"And after the wind an earthquake."* "Earth" in Scripture language represents society and earthquake represents great social changes. The Elijah class are witness to this also. But we are witness to even more than this. A measure of anarchy has already appeared but evidently not the prophetic *period* of anarchy. In 1898 our pastor gave us the wonderful exposition of this Scripture given in the preface of Studies 7.

Twice the Lord asks of Elijah, "What doest thou here, Elijah?" We stop to think what are we now doing. Some one says: "We are *studying;* but there is nothing to *do.*" Elijah could have said the same thing, "Lord, I am doing nothing." But Elijah in his loneliness gave expression to that which was directly on his mind, "And I alone am left." But the Lord more correctly informed Elijah. "I have left me 7000 in Israel who have not bowed the knee unto Baal." 1 Kings 19:18.

Comment:

1 King 19:18, *7000 in Israel.* Representing thousands in the nominal systems today who are not in sympathy with the errors there taught but are merely confused and blinded.

1 Kings 19:9, *What doest thou.* The Lord's people are not to be idle. Z98-207.

1 Kings 19:9, *here.* The Lord's people are not to stay in a place where they cannot do anything. Z98-207.

Do you think we are going to stay in a place of isolation forever? Some one says: "Our work is over and there is nothing more for us to do." Yes, brother, the work we once *did* is over, but let us not hastily conclude that the Lord has nothing more that we are to do. How about those thousands in Babylon who have not bowed the knee to Baal? Do we notice what the Lord said to Elijah. "And the Lord said unto Elijah, GO." Has the Lord not given us this Scripture to indicate His commission to the Church in the flesh? When Elijah learned that the Lord had something for him to do it did not take Elijah long to GO from his isolation. Three things were given Elijah to do: "And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphot of Abelmehota shalt thou anoint to be prophet in thy room." 1 Kings 19:15, 16.

Let us now note what Pastor Russell says about the work of Elijah. We quote from Vol. 2, pages 251-253:

"And thus John the Baptist and his disciples engaged in the same work with and under him, in attempting to convert Israel and to prepare them to receive Messiah, represented the real Elijah (the true Christian Church), whose work has been to attempt the conversion of the world before the coming of Messiah to the world, the spiritual Lord of glory and King of kings. John the Immerser, in the spirit and power of Elijah, failed to reform Israel, and, as a consequence (Matt. 27:12) Israel rejected Jesus in the flesh and brought upon themselves a great 'day of vengeance' trouble and wrath. (Luke 21:22.) So likewise, only on the larger scale, the real and greater Elijah has failed to convert and prepare the world to receive the King of Glory, and now consequently, the great day of wrath must come upon the world, to melt and mellow and humble and prepare all to cry out from the heart, Hosannah! Blessed is he that cometh in the name of the Jehovah. John, at the first advent was really a finishing out of the type begun in the person and work of Elijah."

Both the John and the Elijah work was a work for the people. It ended with John's beheading. It did not continue after the beheading of John the Baptist. A careful reading of the foregoing quotation will leave no question as to the meaning of the picture of the beheading of John the Baptist. John's work was a public service to the entire nation. It completely ended with his beheading. It never was resumed by his literal body reanimated and acting as a headless body; on the contrary (Matt. 14:12) "and his disciples came and took up the body and buried it." John's work like the publicity work of the Christ in the flesh of which his public service was a type closed with three distinctly marked episodes: (1) Its gradual decrease. (2) John's imprisonment. (3) John's beheading on the king's birthday. It is not difficult to mark three corresponding episodes in the close of the publicity work of the Church in the flesh—the Elijah: (1) A gradual decrease in public activity. (2) Great restraint in liberty to proclaim publicly. (3) Absolute ceasing of the public message after July 1, 1918. It took both the John type and the Elijah type to picture the Church's experience Spring of 1918.

A feature of the experience that does not appear in the John picture is shown when *Elijah is carried aloft by a cyclone.* We all know that a cyclone struck us in 1918. For a time we imagined it would be the end of our stay on earth. Our supposition was that this was the only possible interpretation of the whirlwind that took Elijah to Heaven. When we received August 1 Watch Tower and we saw the Church as the Joseph class, food-provider for the Great Company and for the other believers, we perceived the sense in which Joseph was to be king, Jehovah's representative in matters spiritual. King over the food provisions and their dispenser to the family. We saw that the faithful witness for the truth accomplished by the Church in the flesh (Elijah) when we declared that great judgments from the Lord were about to come upon Christendom would indeed be generally recognized after those judgments had actually been visited upon Babylon. We also saw that the persecution heaped upon the Elijah (John the Baptist), especially upon the executive head of this class, would in time react to the esteem and recognition of these as true servants of the Lord. Even though these are not all accomplished facts as yet before it has actually been accomplished the Christ in the flesh "See" Elijah aloft. With this the Elijah picture ends and *"Elisha saw him no more."* Elisha in this thought does not picture a different class but a different office (service) for the Christ in the flesh after the Elijah work is done.

A short time since I saw a picture of Irvin Gillette in an Edison Phonograph record catalogue. I recognized it as the same face marked Henry Burr in the Columbia catalogue. He is the gentleman who sang the angelophone hymns. I noticed that the Gillette records were secular while the Burr records were sacred music. "I observe," I said, "he is the same soloist acting in different service, just like Elijah when declaring the judgments upon Babylon and Elisha when giving food to Benjamin and the rest of Joseph's brethren. Both services done by the Christ in the flesh." We shared in the Elijah work when we assisted in the publicity service Spring of 1918 and we are hoping to have a share in the Elisha work of making the poisoned

springs pure. 2 Kings 2:19-22. It will probably take twice as much of the Master's spirit to do the Elisha work as it took to do the Elijah work. This is made evident by the fact that some counted worthy to do the Elijah work seem to have since lost much of the spirit of the truth and are not today walking in the light.

We observe (2 Kings 9:1) that Elisha does what the Lord commanded Elijah to do. This is not difficult to understand when we take the position that both type the Christ in the flesh. So the command of the Lord given when still the Elijah work was being done is carried into execution. After that work was completed and during the period that the work pictured by Elisha was due to be done. Elisha anoints Jehu and dashing, impetuous Captain Jehu becomes fiery fearless King Jehu who was informed at the time that he was anointed that he was commissioned of the Lord to avenge the blood of God's servants who suffered at the hand of Jezebel. He was also told that the whole house of Ahab must perish. Joram son of Ahab and Jezebel is the reigning king of Israel whom Jehu is to displace.

Page 393, Vol. 7, we read, "The Hebrews were divided into ten tribes (Israel) thoroughly infected by pagan beliefs and (Judah) holding more closely to Jehovah. In antitype when both Israel and Judah are mentioned and the prophecy is intended for an anti-typical fulfilment Israel signifies the papacy and Judah signifies established Protestantism." This furnishes us with a key to the correct anti-typical significance of the two kings of 2 Kings 9:21-29. Joram, king of Israel, and Ahaziah, king of Judah, who in a war-alliance came out to attack Jehu. We have no difficulty to discover in the autocratic governments of Europe, two nations both successors to the old Roman Empire who were in a war-alliance; one supporting Catholicism and the other supporting Protestatism. Austria corresponds to Israel and Germany to Judah. Nor is it difficult in the least to trace in the experiences of Austria that which corresponds in a remarkable degree to the experiences of Joram king of Israel.

"And it came to pass when Joram saw Jehu that he said: 'Is it peace, Jehu?' and he answered, 'What peace so long as the whoredoms of thy mother, Jezebel, and her witchcrafts are so many?' And Joram turned his hands and fled and said to Ahaziah, 'There is treachery, O Ahaziah.' And Jehu drew a bow with his full strength and smote Joram between his arms and the arrow went out at his heart and he sank down in his chariot." 2 Kings 9:22-24. Who could fail to see in the complete collapse of the Austro-Hungarian Empire a remarkable correspondence to this record? Nor is the record less remarkable when applied to Germany. "And when Ahaziah, the King of Judah, saw this he fled by the way of the garden house and Jehu followed after him and said: 'Smite him also in the chariot.' And he did so at the going up to Sur which is by Ibleam, and he fled to Megiddo and died there." It is quite within probability that wounded Germany will come to a complete end in Armageddon.

When Jezebel learned that her son Joram was killed and his ally Ahaziah she well knew she had good reason to fear Jehu.

Painting her face and tiring her hair was an expedient as was also her act of looking out of a window. We could not possibly think of a window without taking into account the wall in which the window is placed. Jezebel has sought to make for herself a conspicuous niche in the wall of war defenses in non-autocratic governments. Wall signifies governmental defense. See comment on Jer. 51:44. It could not be the wall of Germany or Austria for the walls of these autocratic governments have fallen as Jer. 51:44 predicted they would fall. It must therefore be in non-autocratic war-defenses that Jezebel has sought to show her painted face and her queenly head-display. But can autocratic Babylon be really at heart interested in the support of democratic principles? This attempt to deceive is represented in her painted face and it requires a lot of paint to make the old lady even appear to be beautiful. She is not beautiful. Those who see her before she is painted *know* she is *not* beautiful. Those who assist her put on the paint and see the ludicrous make-up *know what a wicked deception it is* and in their hearts cannot but loathe her.

The eunuchs represent those who assisted her fix her hair and put on her paint. They could not have esteem for her for no one who knew the utter wickedness and corrupt selfishness they must see at close range, could other than thoroughly despise so corrupt a system. So when Jehu called from below "Who is on my side, who?" they looked out to to him so as to say: "We know what she really is, command us." So he commanded, "Throw her down!" And they threw her down as though they were glad for the opportunity, having doubtless suffered from her tyranny.

"And when he was come in he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull and the feet, and the palms of her hands. Wherefore they came again and told him. And he said, This is the Word of the Lord which he spake by his servant Elijah, the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel. So that they shall not say, This is Jezebel." Kings 9:34-37. 1 Kings 21:23 records this prophecy that Jehu now recognizes as not only uttered by Elijah but now actually fulfilled to the letter. When the anti-typical Jezebel is thrown down and eaten up by the radical elements thousands beside the anti-type of Jehu will recognize that the Bible students long since foresaw and foretold from Scripture prophecy that while the wall (civil authority) is intact Babylon will fall not at the hands of the radical elements, only too glad to eat her up after she has fallen, but at the hand of her own caretakers, represented by the eunuchs. It is interesting to note how this picture harmonizes with the picture given. Rev. 16:19, "And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath." Notice also that this was necessary before the great hail of U21. Hitherto Babylon has prevented the putting forth of the "hail." Rev. 17:12-16 tells how a short "hour" of reigning with the beast will be too intimate an acquaintance with the corrupt system to endure, "these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 18:21 tells how the common people at first believed her claim to be a friend of popular interests so they lift her to heights of popular esteem. They too discover her real self-interested corrupt character and from the heights of popular favor to which they have lifted her they hurl her to destruction. "Thus with violence shall that great city Babylon be *THROWN DOWN, and shall be found no more at all.*"

We must not overlook the completeness of Jehu's work nor how thoroughly he accomplished all assigned him by the Lord when through the Lord's commission he was given office for this designed purpose. Chap. 10 tells how justly he dealt with the house of Ahab, offering to Joram's successor opportunity for defense. There were seventy prospective kings—Ahab's sons. The persons who had these princes in charge well knew that they could not maintain a defense. "Two kings stood not before you." Autocracy must utterly perish. The entire seventy princes were beheaded and the house of Ahab, all that remained to represent the old Roman Empire, was destroyed. Autocracy ceased all claims to power on the earth. Who can fail to see earth's new king preparing for the establishment of principles of righteousness?

Comment:

2 Kings 10:18, Baal, or Bel. Type of the God of Babylon the Pope. D40.

See also comment Jer. 51:44.

Jehu directs his efforts against Baal worship by assuming great respect for Baal. He assembles all the prophets of Baal but specifies that they see that there be none of the prophets of the Lord amongst them. All the Baal prophets were present. He stationed his eighty captains outside assuring them that if one escaped his life would go for the one that he let escape. He issued orders, "Slay every prophet of Baal" and every prophet of Baal was slain. Bring forth the images of Baal and destroy them, and the images were destroyed. Dishonor the house of Baal, and

they defiled the house of Baal.' So the worship of Baal ceased from the people of the Lord.

The Word of God is amazingly specific in its utterances concerning Babylon. Not only in the prophecy of Isaiah but in the minor prophets, as in Jonah, the Lord instructs concerning Babylon. In Nineveh and in the withholding of judgment after repentance we have pictured what would have been the experience had Babylon repented. Matt. 12:41. But Babylon did not repent as did Nineveh. Now nothing can prevent the coming of Divine judgment upon her. Isa. 26:20-21 informs us: "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and shall no more cover her slain." It is only great Babylon though that in the Scripture has such an enormity of iniquity that Jehovah has such an account against her. "In her was found the blood of prophets and of saints and of all that were slain on the earth." Rev. 18:24. This is the blood that she shall disclose when judgments come upon her. "Reward her even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled fill to her double." Rev. 18:6.

The preaching of Jesus immediately following the beheading of John the Baptist seems to parallel the experience of the Church in the period corresponding. "And the apostles gathered themselves together unto Jesus and told him all things both what they had done and what they had taught. And he said unto them *come ye yourselves apart* into a desert place, and rest awhile: for there were many coming and going, and they had *no leisure so much as to eat.*" Mark 6:30, 31. How wonderfully is here pictured our experiences when engaged in our active publicity work, "No leisure so much as to eat." Now in the desert place apart we have time to eat the rich spiritual food the Lord is providing and by this we are being prepared for the future service. An unnumbered host hungry to be fed came to Jesus and the disciples in this desert place. The supply on hand was amplified and 5000 men beside women and children were fed. The Great Company and many beside are to be fed with the food the Christ in the flesh have in supply. What glorious work this side of the vail awaits the Christ when hindering Babylon is no longer in the way to hinder. How comforting to every true child of the Lord to realize "He shall cover thee with His feathers and under His wings shalt thou trust. His truth shall be thy shield and buckler. (APPLAUSE.)

MINUTES OF THE ANNUAL ELECTION

OF THE

WATCH TOWER BIBLE & TRACT SOCIETY

January 4, 1919

IN accordance with the CHARTER of the W. T. B. & T. Society, the shareholders and proxy-holders assembled Saturday morning, January 4, 1919, and awaited the call to order. Ushers were stationed at each aisle to permit only those who had their voting shares with them to enter the first floor of the auditorium; several hundred others were directed to the balcony. The chairman, Brother C. A. Anderson, of Baltimore, Md., called the meeting to order at 11 a. m.

(NOTE: SPECIAL ATTENTION IS CALLED TO THE FACT THAT SPACE WILL NOT PERMIT US TO REPORT THE ENTIRE ACCOUNT. ONLY THE ESSENTIAL AND CONCLUSIVE DETAILS ARE HEREIN REFERRED TO. IN MANY CASES WE CANNOT EVEN PRESENT THE WHOLE REMARKS OF THE SPEAKERS AS GIVEN.)

We report the chairman's opening remarks as follows: We want to say we are very glad indeed to meet you all. . . . It is quite a privilege, I assure you, and I am sure we have all met together with one heart and mind in respect to the Lord's Word, and His Truth, and Service. I trust that we are all rejoicing in the great privilege which He has granted you and I in having a part in this work. I am sure we are all seeking the Lord's guidance and direction; and to this end we want to open our services by standing and offering a silent prayer—each one seeking to know our Heavenly Father's will. Let us remember all who are His, and especially let us remember the dear ones who were with us this time last year, but who are now in bonds of afflictions—suffering for righteousness' sake.

I am sure we will all agree that the condition which confronts us at the present time is one that has never existed before in the history of the Society. I am sure that you have all been thinking the matter over carefully and prayerfully in your minds, as to what would be best for the Society, and also for those who represent the Society in connection with this election and this meeting.

You are aware that we sent you a letter four or five weeks ago, and probably know that it was thought best not to call an election. A little later on we received from the Watch Tower notice that there would be an election: and you also received your proxies. I am sure that it caused you to think. Your board did not know just how to act, or what would be best. When the time came to consider an election the Society thought it advisable to call a meeting of the Pilgrims—in order to know their sentiment. It developed that they were in favor of having an election. Very shortly after that (when I got back to Baltimore) Brother Work 'phoned me, stating that he had had an interview with the attorneys; that it was their opinion that it would work probably to some disadvantage towards getting the brethren out. This is the reason why that letter was sent out by Brother Sexton. He was sent to Brooklyn to consult with the attorneys and also with some of the rest of the friends there, and that letter you received was the result of this trip.

The following week we went to Pittsburgh and held a board meeting, and it was agreed upon that we should not have an election. Brother Sexton was sent South the following week. When he came back he had received information that he thought it was wise and best and the only ordinary course for us to have an election. After viewing the matter from all angles, we concluded it was best to have an election. You are here, therefore, to hold an election.

Now it has caused a division in your board, and a division among, I presume, many of you—as to whether it would be best to hold an election or to postpone it. It is for this reason that we have invited our attorneys here that they may give you the legal status of the affairs. I am sure we all want to do the Lord's will in the matter. Let us look to Him and ask for His guidance.

We will now have the treasurer's report.

It was then moved, seconded and unanimously carried that this report, as read, be accepted.

Before the election of officers, the Society took action on some changes in the by-laws, as offered by a committee, the chairman of which was Brother E. H. Thompson, of Washington, D. C.

Brother Hudgings: Chairman and dear friends, I would like to make a motion in view of the peculiar situation which now exists, and our hope that our present officers who are now in bonds may be returned to us very shortly.

Brother Thompson: I ask for the motion to be read.

Brother Hudgings: I will read the motion. "In view of the fact that our president and secretary-treasurer—both members of our Board of Directors, are now being held in the federal prison at Atlanta, and that their appeal is now pending; and we believe them to be innocent; and that they will be vindicated and returned to us within a few weeks or months, and that an election of other officers and directors at this time—under these peculiar circumstances—might and would undoubtedly be misconstrued by the Government as a repudiation of these brethren, and might therefore prove to be detrimental to their case. I therefore MOVE that we take a recess of the annual meeting, so far as an election of officers is concerned, for a period of six months, or until the first Saturday in July, in the interest of these brethren and in the interests of the Society as a whole."

(Motion seconded and the question submitted.)

Brother Hudgings: In explanation of this motion I wish to say I am sure we are all cognizant of the very peculiar situation that confronts us at this time in connection with our dear brethren who are now in bonds for Christ's sake. It seems to me that there are a great many questions entering into the deliberation of this day that would make it practically necessary that an adjournment of this meeting be taken.

I might mention a few things that I have in mind: I believe that the majority who are present here, either personally or by proxy, agree that there is undoubtedly a great work for this Society to do within possibly the next few months. Perhaps the greatest work that this Society has ever undertaken will be undertaken within a short time. We have seen the harvest work progressing for forty years, but now we expect to witness a great awakening on the part of the foolish virgin class, and perhaps millions will soon come to a recognition of the truth through the instrumentality of those who are now acquainted with the great Divine Plan. It stands to reason that in such a work of this kind and character, we would be expected by the Lord to act very cautiously in respect to the selection of our officers to direct that work. It also stands to reason that we would need to put forth the best man for the place that the Church could possibly produce. We would need brethren of courage—men who are fearless; men who would not take a compromising stand. And it is my belief, dear friends, that it is the sentiment of this assembly, and the friends throughout the whole United States, and the length and breadth of the world that the one and only person that is best qualified to direct such a stupendous work is our dear president, now in bonds for Christ's sake. (Applause.)

The question before us, therefore, at this time is: Shall we, the shareholders, here assembled in person, and by proxy, seek to jeopardize the best interests of this work by rushing forward and hastily installing into office a set of new officers, admittedly weak in comparison to those selected here last year, in the very face of the appeal of the case of our brethren, which we have every confidence will restore them to us, completely vindicated in the eyes of the Government, and in the eyes of the world? Or shall we make the mistake of closing our eyes to the true situation simply because of some smaller and minor details of the work which some may suppose might be better taken care of by a full set of officers than by the present arrangement? We thereby would, perhaps, make the grave mistake of jeopardizing the best interests of the Society as a whole, which mistake we would recognize when these dear brethren walk out from behind their prison bars; and which we trust they will do, within a comparatively short time (applause)—but then it would be too late.

I have a communication in my pocket which I trust to be privileged to read at the close of this discussion, which is the expression of our dear president respecting the situation that now confronts us. I was privileged to visit him in the Atlanta prison a few days ago, and in the presence of a guard the liberty was given him to dictate a rather lengthy interview touching upon the points that are so perplexing to you and to me—to all of us at this time. But before reading that expression from our president himself, I think it will be well for us all to take into consideration the facts and circumstances in which we would be placed, and would be obliged to confront, if we should take the action today of electing a full set of new officers and directors of this Society in the absence of those who are now suffering behind prison walls for you and me.

I say *for you* and *me* because of the fact that it was *our* action here one year ago that resulted in the imprisonment of Brother Rutherford, Brother Van Amburgh and the other members of our Board of Directors. They have been imprisoned, not for anything they did personally and on their own initiative, but they have been imprisoned because they faithfully carried out the policy that you and I advocated when we placed them in office. They have been imprisoned, dear friends, because they fulfilled, conscientiously and properly, the duties that you and I as members of the Society *laid upon them!* If they had been imprisoned for something they individually did apart from their work as our officers, the situation would have been entirely different. But not so! You and I to this extent are responsible for their imprisonment; and they are at this moment in the Atlanta prison as *your representatives* and mine. (Applause.)

It might have been argued on the part of the Government that since the activities of the Society were considered to be improper during the period of the war, every member who participated in that activity should be indicted and called into court, and convicted and put into prison for that activity. But the Government did not do that. They merely selected SEVEN or EIGHT representatives of you and me, and we cannot get away from the fact that the Society's interests are vitally linked with the case of these brethren, our officers and directors, down there in Atlanta at this time; and the condemnation of these men was a condemnation of the whole Society. The interests of the Society therefore stand vitally linked with their interests in this connection.

It seems to me that from a business standpoint alone—leaving sentiment out of the matter altogether—it is your duty and mine to uphold and retain the situation, exactly as it existed at the time of the indictment of these officers. Furthermore, when we look forward to the work that we expect the Society to accomplish in the near future, from the business standpoint I believe it would be the greatest mistake that we as a Society could possibly make to drop these brethren and install a new set of officers—especially when we believe their vindication is near through their appeal which is pending.

You and I, perhaps, would not mean such action as a repudiation of them. We do not have the thought that we want to repudiate our brethren, who are suffering for us. Of course not! But we must look at the matter from the standpoint of how the Government will view it. It is a reasonable assumption that in tomorrow morning's press the newspapers will carry a dispatch of the deliberations and action taken by this Society today. We might pass a resolution, of course, commending these brethren; but they won't print the resolution. What they would print would be our action in connection with the election; and so surely as we proceed and elect *new* officers of this Society, when we are all cognizant of the fact that the appeal may be argued in the Circuit Court within the next thirty days, they would say that the Russellite organization, at their annual meeting yesterday in the city of Pittsburgh, dropped the officers indicted and found guilty by the Eastern District Court of New York, and by this action they indicated that they believed those men guilty. Or they will say by this action we have shown that we had no confidence that the men would be vindicated in the Court of Appeals. Either one would work a detriment, and it would undoubtedly have a great influence on the minds of the judges of the Appellate Court, if the matter was thus stated in no uncertain terms by the counsel for the Government.

Of course the Lord is managing his affairs. The Lord is able to raise up men to direct His work. No one disputes that! The Lord has all power to perform miracles. But we do not believe that is the way He usually works. We know that it is not. We therefore are called upon, in view of the fact that we have a great work ahead

of us, to use the best judgment we have, dear brethren; and so long as we recognize that our brethren in bonds are specially qualified for the work, and that their present experiences are further training them for that work, we have a responsibility before the Lord. We should not make the mistake of putting into office those admittedly weak in comparison to them, when we believe they will soon be returned to us.

I have thus far specially dwelt upon the subject from the standpoint of the business interests of the Society and our responsibility in connection with the case of our brethren—leaving out the question of sentiment. But I do not know why sentiment should not also enter into the problem. Suppose it was Brother Russell who was in prison at this time instead of Brother Rutherford! Do you suppose we would meet here today, if the conditions were exactly the same, and take hasty action, electing new officers—especially when we believed that Brother Russell would be returned to us from prison within a short time? And let me tell you, dear friends, if Brother Russell had remained alive with us in the flesh down to the year 1918, he would undoubtedly be behind prison bars at this moment with our dear Brother Rutherford. We would not make this mistake if Brother Russell was in prison, however. Well, you say, "Brother Russell was the Seventh Messenger of the Church!" That is true. But since our dear Brother Russell has passed beyond the vail, we have had many evidences, have we not, that Brother Rutherford is the next best qualified to carry on the work! I do not believe there is a dissenting voice.

The whole question is whether we shall do a little sacrificing now, for a short period of time, and incur the small petty annoyances in connection with the work under present conditions; or shall we, because of a few minor questions that enter into the affairs of the Society which might make it somewhat advantageous to have a full set of officers and directors, rush ahead and elect weaker officers in their place? It seems to me that the latter would be a great mistake. The other course open to us is the one that we as a Society should take, i. e., adjourn this meeting now unless we intend to re-elect our imprisoned brethren.

THE JEREMIAH PICTURE

There is just one more point that I would like to mention, and that is the situation as it seems to be outlined by the Lord in the 36th chapter of Jeremiah. We believe that the Lord has there made a very wonderful picture of the activities of the Lord's people down here in this end of the age. In this chapter we see the activities of the Society pictured, in connection with the Seventh Volume—even to the removal of the three or four leaves of the book which we were required to do last spring—nine (9) months after the book made its advent into the world.

Then, in the 37th chapter, Jeremiah was accused of "falling away to the Chaldeans," which, of course, he denied. Then he was specifically charged with weakening the morale of the men of war, and on that point he was apprehended and placed into the dungeon. The account goes on to say, that after a while he was brought out of the dungeon for an interview with the king (the last king of Israel), and the result was, of course, that the king did not follow his advice and his kingdom was taken away.

The point is that Jeremiah was given liberty at the hand of the Chaldeans and was given the privilege of choosing to remain in the land or go elsewhere. We believe that this also is a part of the picture, and it is a picture that the Lord has drawn.

Jeremiah, we believe, is a picture of the Lord's people at this time. The Society, of which you and I are members, stands in relation to the whole body, at this time, as its *head,* so to speak. The head of this Society is in the dungeon—in exact accordance with this picture of Jeremiah 36:37, 38.

The remainder of the picture will be carried out. I firmly believe that we will see that as the head of the Jeremiah class (the Society—represented in its president) is now in the dungeon, even so, he will be called forth from the dungeon, and will appear before kings, and we will find in connection therewith that there will go forth the greatest work the Church has ever done, and ever will do, on this side of the vail. So surely as the head of the Jeremiah class went into the dungeon, so surely he will come out of the dungeon; and he will appear before kings, just exactly as it is shown in other parts of Scriptures, in Revelation 17, and Psalms 149—showing a great work (not yet fully accomplished, but will yet be accomplished)—"the binding of their kings with chains and their nobles with fetters of iron."

Our dear Brother Russell always expected that there would be a great work to be accomplished in the flesh, and that the truth friends would come into great prominence. I believe that will be accomplished. And I, for one, believe that the Lord has permitted the imprisonment of our brethren for a special purpose in connection with future witnessing to the world. I want to tell you something: If we proceed with the election today, and it is construed in the press reports as a repudiation of these brethren (as it undoubtedly will be), we are going to jeopardize, in the very beginning, one of the most important features of the work just before us. Some of you perhaps know that the Society is arranging for some great activity—publicity—in connection with the case, that we may let the world know why these men are in prison, and why they have been denied bail! While they have been kept in prison, the worst seditionists in the country have been given bail. When the facts are all published they will come to recognize that there has been a hand behind the scenes, and that hand is *Papacy*—the great ecclesiastical system, which is headed by Papacy—and it is that system which has been so immensely pleased over the imprisonment of our brethren. It is that system, I verily believe, that has been largely responsible for their having been denied bail pending their appeal. Those facts shall be made known in the Lord's providence. (Applause.)

That will mean that an agitation will be started respecting this matter. People will begin to talk about it just as they were talking all over this country about another case of considerable importance a few weeks ago, i. e., the case of Tom Mooney in California. Now we have no particular interest in that case, but the point is you can't mention Tom Mooney's name on the streets today but everybody knows who he is; yet he was not known a short time ago. The time is coming—and we believe it is not many months off—perhaps not many *weeks,* until you will not be able to mention the name of J. F. Rutherford and the other convicted leaders of the I. B. S. A. without nearly everybody knowing who you are talking about. They will know why those men are in prison and unjustly held, and that they have been even denied the right to bail! (Applause.)

It is the thought to have various brethren who are specially qualified for such a work to interview the editors of the newspapers throughout the country respecting this matter. Now then, if we take action today and elect new officers, and the press reports go out through the country tomorrow that "the Russellite organization elected new officers yesterday, even in the face of the appeal of the case of their leaders, *thereby repudiating them,* showing that they had no confidence that the appeal would result in their vindication; showing that they did not believe in the activities of those men and were not willing to back them up in their activities which got them into trouble," then how do you suppose the editors of this country will answer these brethren when they go to them and ask for publicity in this case? They will answer, "Why, we had a dispatch from the Associated Press on January 5th, saying that the action taken by their own organization down there in Pittsburgh on the 4th of January, 1919, dropped them from the Society, even though their appeal was pending, and was to be argued within thirty days! How is it that you come and ask me to give publicity and aid in connection with this case when their own organization would not lift their finger to aid them?"

Now, dear brethren, one more point: We have heard brethren here and there say many times, "Oh, I would do anything for those brethren in bonds. I would gladly go down there and exchange places with them!" (Amen!) But the brethren have not asked us to do that. They

have not asked any of us to exchange places with them, even for one day! But they do ask that, on advice of counsel, the election here today be postponed for a limited period, so that nothing may be done by the Society to unfavorably affect the appeal.

Now, since we know that it is legal to do so, and can undoubtedly see that it will be advisable from numerous standpoints to do so, and when we know that the brethren themselves have requested and advised it, as the proper course, if we then deliberately shut our eyes to the situation and go ahead and elect *new* officers, I for one would not want anyone who so votes to say in my presence, "I would do anything for those brethren in bonds. I would go down and exchange places with them if I could," if you would not even raise your hand to yield to their simplest request, backed up by sound reason, shown to have a very vital effect upon their case and upon the future activities of the Society.

Someone may say: "Well, of course we know that Brother Rutherford is the best qualified to be the head of the Society, and we would therefore assume that whoever is elected (if we do carry out the election today) would be glad to yield to Brother Rutherford when he comes out of prison; that he would be glad to resign." But his resignation would not install Brother Rutherford back into office. It would take an action of the shareholders to do that. We would need to call another meeting if anything like that was attempted. Why not set the date of that meeting at this time. Postpone it for a while and follow the advice of this morning's Manna text, if you please, and "Wait upon the Lord." (Applause.)

Why not, dear friends, take these matters into consideration and not make the mistake that some of us are inclined to make, because we feel we are at present jeopardized a little in respect to some routine work of the Society. Let us wait upon the Lord, and He will direct our paths. Let us not tie our hands today for the work that we expect to do tomorrow. Let us co-operate in this matter, and we will see the Lord's purpose ripening into fruition in a few months. We will then be glad that we did "Wait upon the Lord" this time. As we see the grand work accomplished in the hands of those whom the Lord undoubtedly would be best pleased to use—the head of the Jeremiah class, who is shortly to come out of the dungeon for the very purpose of directing that great work.

. . . We will all be glad to hear Brother Rutherford's voice from the prison walls, after a silence of six months: (Applause.)

"To the Dear Friends:—Since the opportunity is kindly afforded me to dictate to a stenographer for a few moments, I am pleased to take this occasion to send a message to the friends. I send love and greetings to one and all. Except for the fact that I am unlawfully held in bonds, I would be with you in person at this time, but let us consider the bondage of myself and brethren one of the things which the Lord permits the enemy to do, and which He will overrule for good, and to His glory. When I say unlawfully in prison I speak advisedly. Never before have men been imprisoned in America for preaching the truth, and then denied bail while their case is pending an appeal. Concerning the legality of this, I quote from a decision of the United States Supreme Court, which says: 'THE STATUTES OF THE UNITED STATES HAVE BEEN FRAMED UPON THE THEORY THAT A PERSON ACCUSED OF CRIME SHALL NOT, UNTIL HE HAS BEEN FINALLY ADJUDGED GUILTY IN THE COURT, BE ABSOLUTELY COMPELLED TO UNDERGO IMPRISONMENT OR PUNISHMENT, BUT MAY BE ADMITTED TO BAIL, NOT ONLY AFTER ARREST AND BEFORE TRIAL, BUT AFTER CONVICTION AND PENDING A WRIT OF ERROR.' IN ADDITION TO DENYING US OUR LIBERTY, WE have been deprived of the opportunity of counsel with our lawyers as the Constitution guarantees.

"Brothers Van Amburgh, Fisher, Robinson and myself are still the editors of the Watch Tower, having never resigned, and yet we are precluded from communicating with the Church through this channel. Even in the times of the religious persecution in the dark days of England the conditions were better. John Bunyan, although a prisoner for twelve years, was granted the privilege of communicating freely with the members of his Church on religious matters, which he did regularly. I mention this to again remind you, my dear brethren, of the perilous times in which we are living, and the adversaries that are arrayed against us. We are not warring merely against flesh, but with spiritual enemies arrayed against the Church in the final conflict which has begun. REVELATION 17:14—'The beast shall make war with the lamb.' There is no warfare amongst the members of the body of Christ, as indeed there cannot be; but the adversary is on the alert to try to cause strife in the ranks of his enemies. Let everyone look well to himself to see that the adversary does not succeed as to any of us. Remember, above all things, 'THE KINGDOM OF HEAVEN IS AT HAND.' THE LAMB WILL SHORTLY PREVAIL IN THIS CONFLICT, and only the called, chosen and faithful will be with Him in glory. This is the crucial hour for those who are now in the race course. *Satan's chief weapons are PRIDE, AMBITION and FEAR.* If we find either of these in us and at work, we may know that the *enemy is advancing* upon us. If we see the enemy working in a brother, for his sake and the sake of the body, we should discourage and not render aid to his development. The question is not who shall fill the official positions, but what is for the best interests of the body. Pride, ambition and fear, necessarily in a combat, lead to a compromise with the enemy and any kind of compromise leads to disaster in the ranks. Remember that since Jesus came forth from the wilderness, Satan and his emissaries have warred against the Christ, and that now, and to the end, the conflict will be more subtle and desperate than ever before. Be assured then that whatever the beast says or intimates that we should do, that is the very thing that we should not do. Let our watchword always be, "WHAT WOULD OUR LORD HAVE US TO DO? AND ASCERTAINING THE MIND OF THE LORD, DO IT," and He will take care of the result because this is the fight of Revelation 17:14, between the lamb and the beast, and it is no individual fight.

"Oh, my brethren, how I long to be with you and speak with you face to face. For six months to this day I have not been permitted to speak. How thankful I am that our Lord has permitted me to send this message to you now. Having a desire to be with you, that we might be of mutual help to each other in the narrow way, and believing the Lord would be pleased to help us to make effort to that end, we have urged counsel to do all that could be legitimately done for our needs. We knew the adversary would put it into the minds of our enemies to keep us from being with you at this time. He has succeeded. We knew this upon general knowledge of his methods, and we had also the following direct and significant information, to-wit:

"About the time of the arrest of my fellow prisoners and myself, one who represented himself as an official of the department of our vicious prosecutors said in substance to Brother ———, of Harrisburg, Pa., as follows: 'We are *going to put those leaders of your sect* behind the *bars* and *keep them there.* Then if your Society wants to redeem itself it *must* elect men to *fill* its offices that will *conduct* the Society along more *conservative* lines than did Rutherford.' They succeeded in rushing us behind the bars, and *prevented bail* in order to *keep* us here. Now *will they be able to put the Society into hands that will work to their pleasure, or will they be able to use today's action of the Society to their disadvantage? Let* there be *no compromise,* dear brethren, between the *seed* of the *Serpent* and the Lord of Glory—between the *Beast* and the *Lamb.*

"Having on two separate occasions been elected as

president, which office I still hold, I feel at liberty to write you frankly. Individuals in this conflict do not count, because all are one in Christ Jesus, therefore we need not hesitate to mention one individual and without reflection upon others. For a number of years the brother I am about to mention worked under Brother Russell's personal supervision as a Pilgrim, and also later as having charge exclusively of the work in the West Indies and countries of South America. He is calm, sober in mind, discreet and fears only God. He possesses executive ability, and that I know. He is able to present the truth, and is consecrated to the Lord and the promulgation of His message, and would not compromise for a single instant, I am persuaded. I humbly suggest, therefore, as the most available man for president of our Society in the event election is held, the name of our dear Brother E. J. Coward, and for vice-president, Brother C. H. Anderson, or Brother C. A. Wise, and for secretary treasurer I would suggest Brother Hugo H. Reimer.

"Some time ago, however, counsel advised that because of the importance of our case that the annual election should be deferred for a time until they could have had the case heard in the Appellate Court; and that an election of officers now would seem to indicate that the Society was not in harmony with the position which we took as officers and directors; and that they would be confronted in court by counsel for prosecution with the assertion that the Society is not morally supporting us because we are wrong. They reason and claim such as sound reasoning that the brethren at the office could continue the management for a few months longer as at present without disturbing anyone; and that our case would then appear to a better advantage, from every standpoint. The Society as an entity would have absolutely nothing to lose by such a course; hence it was not thought unwise to ask that a recess of the annual meeting be taken for a time. Hence some of the friends on advice of counsel asked that such recess be taken.

"Now we learn that some have considered this as wire pulling and electioneering. We are exceedingly sorry that anyone should have such a thought. Not one of us now behind the bars is asking for office, or seeking for office. No one has asked on our personal behalf, so far as we know, but some have asked that the enemy be not deliberately handed a club with which to mangle us further. We, brethren, while deprived of our liberty illegally gained, personally desire only the Lord's will to be done—I have every confidence that it will be done, but I feel I would be derelict of my duty to you, my brethren, if I failed to give warning and give you this message at this time. Let it be clearly understood that we (as a follower of the Lamb) stand firmly for the truth as the Lord wrote it by the prophet against Satan's empire and as He caused it to be interpreted in the Seventh Volume as well as in the preceding *six,* and for which testimony we are now in bonds. Let us not fear, but trust Him and doing so we will be with Him in glory shortly. It seems too bad to me that so much ado has been made about this election. Yet let us not say too bad, but smilingly say, the Lord will overrule it for good if we keep our hearts right. We all know it is the province of the vice-president in this instance to publish the notice of the election, and his duty in that connection, of course, ends there. The voters determine all else. Members of the Board of Directors, as such, have absolutely nothing to do with the selection of their successors or the election itself. The discussion pro and con, therefore, dear brethren, I think has been out of place, but let us not say anything harshly about each other. If a brother oversteps the bounds of ethics, let it be considered an error of judgment and not of heart. 'Let brotherly love continue.'

"Much may depend upon what is done on January 4th. When we come to render an account to the Lord may no one have occasion to regret what he has said or done here. Therefore let each one before speaking or acting solemnly ask the Lord to help him in every word and act. Let the love of God rule in every heart, and whatever you may decide to do, dear brethren, know this, that I love each and every one of you very dearly. My great desire for you and for myself and my associates is that we may soon be ushered into the glories of the Lord. Anything that would hinder the consummation of such a hope should be strenuously avoided. The kingdom and its blessing is the only thing worth while. The approval of men is a snare. The approval of the Lord is to be desired above all else. To have His approval now may cost us much pain and suffering, but soon such will be ended forever. 'By love serve one another.'

"'Let each esteem the other better than himself,' and count it a privilege to make a sacrifice for the other. Let us avoid all things that would aid our great enemy—Satan—or tend towards division, or jeopardize us in our future work. Unfeigned love will bind together the hearts of His people. I will be with you in spirit and will remember you especially during your deliberations on the 4th of January.

"MANY OF OUR YOUNG BRETHREN ARE IN PRISON AS WE ARE, BECAUSE THEY DECLINED MILITARY SERVICE. I WOULD THEREFORE SUGGEST THAT SOMEONE SHOULD SEE TO IT THAT THIS MATTER IS BROUGHT TO THE ATTENTION OF CONGRESS AND THE EXECUTIVE, BY MOTION OR OTHERWISE, THAT THEY MAY BE RELEASED.

"Very lovingly your brother and servant in bonds for Christ's sake,

"J. F. RUTHERFORD."

(Applause.)

After Brother Plaenker offered a few comments, Brother C. A. Wise presented a motion (which was carried) that a recess be taken for one hour. Upon being reconvened it was moved and seconded and unanimously carried that the remarks of all the speakers be limited to five minutes. Brother C. E. Stewart, of St. Paul, Minn., said in part: ". . . With respect to the remarks of our Brother Hudgings (not being acquainted with him personally, but speaking from the standpoint of principle) three times our dear brother referred to those who carried the responsibility for the past three or four months as weaklings. I desire to say, on behalf of myself and Brother Spill (as his associate in years past), I know that he has borne responsibility. . . . Did it require courage of Brother Rutherford? Did it require courage of Brother Spill to step in at a time he did? Yes! Brother Rutherford was fearless! Indeed! Can we not equally say of the one who has taken the responsibility falling from Brother Rutherford's shoulders that he was also fearless? He has exhibited before all the world, and the friends of spirit of fearlessness, both to know and to do the will of the Lord."

The election at this time is the step immediately before us, and we can cover the point of repudiation by such means as this: To elect seven directors—two of whom would be Brothers Rutherford and Van Amburgh (which I understand is entirely legal). By doing this, brethren, we would not be repudiating before the world these dear brethren; but I rather think we would stand for them. We would place in the hands of six brethren the work of the present time, so that the Lord's work shall go forward. It seems to me that it is the Society's work that we want to take care of at this time. (Applause.)

Brother Geo. S. Kendall, Washington, Pa.: I voice very strongly the sentiments of our dear Brother Stewart.

Brother Wise: I move that we proceed to cast our vote on the motion. (*Re-postponement.*)

Brother Work: I second the motion.

Brother Miller: I move that we have counsel with our attorneys at this time.

Brother Thompson: Are the counsel members of the Society? Have the lawyers any voice on the floor at this particular meeting? If they have, we would, of course, like to hear from them. If not—interrupted by

Brother Miller: That is what they were invited here for.

Brother Thompson: No one has authority to invite them except the Society.

Chairman: It is our impression they were invited here for the purpose of hearing from them, therefore I think we ought to hear from our attorneys before we proceed with Brother Wise's motion.

Brother Thompson: I will have to ask the chair to put the matter to a vote of the shareholders of the Society—whether or not they shall hear from the lawyers. I move that the shareholders decide whether the lawyers shall be heard from in answer to any question put forth.

Brother Page: I move we substitute that with "Meeting, as assembled, request the attorneys to give us their judgment on this matter."

Brother Thompson: The motion cannot be substituted without the withdrawal of the first motion just made and seconded. . . As a matter of principle, I would say the lawyers have no right to speak. I would think that whatever they have to say should be said through our chairman. The chairman is the speaker of the house. The chairman is the one who can tell us what the lawyers tells him. What they have already told us can be summed up in a few words. I could say it in about ten words; and this would likewise be true of the chairman. Therefore, I ask that the chair state whatever the lawyers have told me; that ought to be sufficient for us all. (Applause.)

Chairman: The chair cannot present the matter before you as the attorneys can. We have no one else to do it like they can.

Brother Thompson: . . . I am raising a point of principle. They have no right to speak on the floor, and unless the gathering defeats my motion they can't speak on the floor. That is settled by the motion. We can very readily ask the chair a certain question, and the chair could answer it "yes" or "no," because the lawyers told us very plainly last night (the meeting assembled at Bethel office, at which the Pilgrims, etc., were present). . . ."

Chairman: We have been instructed by the lawyers that we will have to vote on the substitutionary motion which is before the house. As I stated in the beginning, I have had no experience in conducting such a large meeting, and therefore in order to carry it on orderly we have Mr. Sparks and Mr. Fuller—our attorneys—to advise me in the matter. (Applause.) Now the substitutionary motion is in order.

Brother Page: I make that a form of an amendment, therefore this will avoid objection.

Brother Thompson: I take exception.

Chairman: (After consultation with lawyers.) A substitutionary motion as an amendment is proper. Now the motion is—interrupted by

Brother Thompson: The motion, Brother Anderson, need not be put. . . . My motion is really on a point of order (which action is right at any time). If the chair wants to put it to the friends, he may. It is simply this: I move that no one shall speak on the floor of this meeting, except he be one of the voters or proxy holders of the Society.

Chairman: That motion has been amended.

Brother Thompson: I wish to submit that no amendment that completely nullifies another motion is in order.

Chairman: In this case you are wrong.

. . . *Chairman:* Our attorneys say they will not address the audience until they are requested to do so by the audience. Now Brother Page's motion is in order.

Brother Page: My motion was as a substitute that the shareholders and proxy holders invite the attorneys to give us the information that we may ask.

(THE VOTE SHOWED that 112 were against 60.)

. . . *Brother Thompson:* The motion that is still before the house is that we postpone the election six months. I have now received word about this matter of having the lawyers speak. . . . There are no motions entertainable now until we take Brother Hudging's motion and table it or act upon it. Anyone can speak who is a shareholder. In addition to that the audience here have requested certain information from the lawyers. Nothing else is pertinent now. . . .

Brother Hudgings: I move that we take a recess of about twenty minutes in order to give the tellers time to arrange for the counting of the proxies, etc.

(The vote indicated that the majority opposed the motion.)

(The meeting was then thrown open for the privilege of asking questions of the attorneys.)

Brother Page: I am led to understand that we are not in a position at present to legally transact the financial necessity of the business; that there is no one legally qualified in power to carry on the financial end of this work. Am I right in this understanding?

Attorney Sparks: Brother Page, the Society is operating with a Board of Directors, having full power to act for the Society in every legal way.

Brother Thompson: I respectfully submit that the lawyers are wrong. Nobody now is legally authorized to sign a check. They are liable to go to the penitentiary.

. . . *Audience:* Certain communications have gone forth, over the signature of "Sparks and Fuller and Stricker," indicating that certain things were admissible in connection with the election, etc. The question is: Do you therein express your best judgment in connection therewith? The letters read as follows:

> "DR. L. C. WORK, 143 Montague St., Brooklyn, N. Y.—Dear Sir: We beg to advise that if it appear to the members of the W. T. B. & T. Society, assembled at the annual meeting at Pittsburgh on the first Saturday of January, 1919, that it is inadvisable at that time to elect officers for the year, it will be within the lawful rights and powers of such meeting to declare a recess, until such time as such meeting deems wise, for the completion of the work of such meeting and the election of officers; and that a resolution to this effect will be a valid execution of the powers of said meeting, to determine when and how the election of officers should proceed. We are of the opinion that an adjournment without election of officers will be quite legal and proper. We would advise, however, the taking of a recess so that the annual meeting shall remain unadjourned until reconvened at the time appointed, will be a more satisfactory way of deferring action upon the matter of electing officers—Very truly yours, (signed) SPARKS, FULLER & STRICKER. Per Jesse Fuller, Jr. Dated Dec. 7, 1918."
>
> "DR. L. C. WORK, 143 Montague St., Brooklyn, N. Y.—Dear Sir: We write in reply to your inquiry as to whether or not the conviction last June in the Federal Court under the espionage act of Messrs. J. F. Rutherford, W. E. Van Amburgh, R. J. Martin, F. H. Robinson, G. H. Fisher, C. J. Woodworth, A H. MacMillan, G. De Cecca, affects the legal right of the members of the W. T. B. & T. Society to re-elect any of these gentlemen to the position of officer or director of the Society, now held by some of them—or their legal right to continue to hold such positions. Having examined into the question, we beg to advise that we are of the opinion that the members of the W. T. B. & T. Society have an unquestionable legal right to re-elect any of these gentlemen to the positions which they now hold at the annual meeting which we understand is to be held in January; and that upon election they can hold such positions wholly free from any disqualifications in law by reason of the judgment of conviction. Yours very truly (signed) F. H. SPARKS, JESSE FULLER, JR.—Dec. 6, 1918."

Attorney Sparks: That expresses our opinion.

Brother Page: Would it not vindicate our brethren in bonds if they were re-elected as members of the board fully as much as to pass them over without an election?

Attorney Sparks: Only having been invited to answer legal questions, my answer cannot be given to that as a legal answer, since it is not a legal question (Applause.)

Brother Thompson: May I ask whether an election, if held today, of the directors and officers, would have any legal effect upon the appeal now pending?

Attorney Sparks: No, I do not believe a strict matter of law would be effected by any action that this assembly takes today; either to recess or to elect officers or directors. This from this standpoint would not effect the ap-

peal which is now pending—as a legal proposition. (Applause.)

. . . *Brother Planker:* If Brothers Rutherford and Van Amburgh were elected today as officers of the Association, could they, during the term of their imprisonment, discharge the duties of that office?

Attorney Sparks: If they are legally elected they can legally discharge the duties of office. I suppose you refer to whether they can have physical ability to sign certain documents. That is purely a matter of a prison regulation. I am not familiar with the prison regulations at Atlanta. But from a legal standpoint, the legally elected officers of your Society can legally do anything that the law provides, providing the legal authorities at the prison will let them do so.

Audience: Would the election of our Brothers J. F. Rutherford and W. E. Van Amburgh make it possible for the officers of the Society, as representing the Society, to be held as joint conspirators, continuing a conspiracy, this making them liable for prosecution as joint conspirators?

Attorney Fuller: Not unless the courts were to hold that the W. T. B. & T. Society is a conspiracy. (Laughter.)

. . . *Brother Nelson:* What attitude would the Government take on having an election at the present time (leaving out the friends at Atlanta)?

Attorney Sparks: If you mean the effect the election would have upon the Government in releasing them, I would say that in the first place the Government has no right to release them. They are under the sentence of Court. The Government has no right, except through pardoning them, and only by release of judgment of the higher court.

Brother Planker: I would like to ask whether the present Board of Directors has any legal authority to appoint representatives to act for them during the coming year, unless they are re-elected today?

Attorney Sparks: So long as the present Board of Directors hold over (if this assembly should decide to adjourn the election) the directors will have the same right to appoint acting representatives as they did last year.

Brother Thompson: Brother Anderson, will you please ask Mr. Sparks under what authority of the by-laws of the Society can any officer or director of the Society delegate his authority to another?

Attorney Sparks: I have not said that any director has the right to delegate his authority to another—as a director. He has no right to step down and say I appoint and order so and so in my place; but the Board of Directors—or a majority—have the right to delegate certain officials to incidental powers for the carrying out of the work of the Society.

Audience: Would it be correct, proper or legal for this convention here assembled to appoint proxies to act for the present board—those who may be restrained of their liberty—until such recess comes to a conclusion?

Attorney Sparks: No, it would not.

Audience: I would like to ask if those who have been acting as officers were appointed by the majority of the board? If so, could they legally act?

Attorney Sparks: Certainly. The vice-president, Mr. Anderson, has been acting according to the by-laws.

Chairman: Those who were appointed to take the place of those who resigned were elected by the majority of the board. In fact, it was unanimous.

Audience: I may be wrong in my understanding of the statement made from the floor that there exists no one at the present time as an officer of the Society who is qualified to sign a check. I would like to ask our attorneys if this is correct.

Attorney Sparks: I can't answer that question directly. But presupposing the fact that the treasurer of the Society, who was elected at the last meeting, is one of your members now in the South, under such circumstances and for practical purposes the Board of Directors would have a right to appoint a person and designate him as they see fit to sign checks for the Society. You could not deprive a corporation or an association of its power to act and live by incarcerating four officers of the company in jail. That is an apparent and reasonable proposition that no one could dissent from.

Attorney Fuller: I would like to say in further answer to the question that the amendment of the by-laws you adopted today introduces the assistant treasurer, who is directly empowered by the by-laws to perform action with the consent of the Board of Directors of the Society, so that the question could not possibly arise under the by-laws as amended and accepted today.

Chairman: That was done at a full meeting of the Board of Directors. Brother Stevenson was elected assistant secretary with all the powers that the secretary and treasurer had.

Brother Graham: Is it the legal opinion of our attorneys that the best interests of the dear brethren confined at Atlanta would be served by a postponement or recess taken at this time?

Mr. Sparks: That is not a legal question and will only be answered in view of the wording of the resolution which was passed, and under which I am speaking to you upon request of the entire board. (Applause.)

Audience: We want that question answered. We want to vote that the lawyers answer Brother Graham's question.

Brother Graham: I move that our attorneys be given the privilege of expressing their legal opinion.

Brother Thompson: We have already decided upon that matter.

Chairman: Don't get us mixed up.

Brother Thompson: The motion that we all decided on was that we would permit the lawyers to answer questions bearing on the legal phase of the situation from our dear friends the attorneys. This is not a legal question.

Mr. Sparks: There can be no other motion come before the chair until other motions already made are acted upon.

Audience: I am wondering whether such technical points of order and legal rules is the Lord's will. It seems to me that anything which may be put in our possession to help us decide the Lord's will is proper before the convention, and that is the vital question to the conventioners. I would like to have the questions answered.

Attorney Sparks: It has to be done by amendment to the motion under which we are speaking.

Brother Graham: I make an amendment to Brother Page's motion that the attorneys be permitted to answer that question.

Brother Thompson: How can that be put?

Chairman: I don't know. (Laughter.)

Brother Page: We have never gone through these meetings before with such quibbles about that which is "parliamentary" and what is not. We never have had it at any other election. Now if the friends want to know an answer, let them have it. (Applause.)

(Upon vote the motion was carried unanimously.)

Chairman: . . . We will have Mr. Sparks or Mr. Fuller answer the question.

Attorney Fuller: Yes, it will unquestionably be for their best interests; and we will invite any cross-examination or question that anyone desires to put to us as to why we entertain that opinion.

Brother Hudgings: I would like to know why the adjournment of this election would be of benefit to the brethren in bonds?

Attorney Fuller: It will first of all dishearten the men to know that the Society has declined to change its relation to the eight men while they were in prison. It will show the people of the United States that the Society has said that if these men are guilty the Society is guilty. The reason for the incarceration of these eight men was summarized by the Court, and it is a condemnation of the religious doctrines of the Society as much as it is a condemnation of the men who officially represented the Society:

> "THE COURT: In the opinion of the Court, the religious propaganda which these defendants vigorously advocated and spread throughout the nation, as well as among our lives, is a greater danger than a division of the German army. If they had taken guns and swords and joined together the Germany army,

the harm they could have done would have been insignificant compared with the results of their propaganda.

These men received a twenty year sentence and they were stamped as dangerous to this country. That is either true or false. If it is false they will be released. If it is true it is a condemnation of the religious doctrines of your Society. If you do not change the leaders of your Society while in jail under an unjust condemnation, you are identifying yourselves with them, and the public—the people of the United States—will so construe your action. It would be an expression of confidence in the propriety and truthfulness of your beliefs not at this time to force these men from their relation to your Society. When the judgment is reversed and they come back . . . and if you believe they were false exponents of your doctrine, it is your duty to express that belief. It is the belief of your counsel that your action upon this question will be the determining factor with the sentiment of this country in their conclusion as to whether truly or falsely expresses the doctrines of the Bible students, for which they have been convicted, and it is to this extent that public sentiment supports the proposition that it was an outrage, to the extent that sentiment of the country supports the conviction that that action of yours—inducing that sentiment—will favor the welfare of the defendants. (Applause.)

Audience: Suppose that this assembly today elects Brother Rutherford and Brother Van Amburgh, would that not overcome the objection?

Attorney Fuller: If the only question that you are considering was the welfare of the eight men, I should say yes. But you also have to consider the welfare of your Society. You must contemplate the possibility of this remarkable judgment in this trial, and contemplate the possibility that it might not be reversed and the possibility that these men might serve twenty years in jail. If they did serve twenty years in jail, or even one full year, the exigencies which confront your Society would demand that you deal with the validity of the judgment of conviction. At the present it expresses the legal view of but one man in the hundred million citizens—Judge Harland B. Howe. When it comes to the Appellate Court and affirmed there, and perhaps affirmed in the United States Supreme Court (which is a possibility you must conceive) it might be absolutely essential that you elect officials to that extent. . . . So that pending the appeal if the Society did not act but left itself present to act after the appeal, this would leave the situation in a condition whereby you were demonstrating your continued loyalty and expressing your view that they were sound exponents of your religious doctrines and those doctrines were proper. And at the same time you would be preserving freedom which might, during the coming year, have to be exercised for the benefit of the Society.

Brother Sexton: I just arrived. My train was forty-eight hours late, having been snowbound. I have something to say and for my own comfort I better say it now. My dear brethren, I have come here, as the balance of you have, with certain ideas in mind—pro and con. We might say, with all due respect to our legal friends, that we have been talking to some other lawyers. I find they are very much like doctors. They disagree sometimes. But I presume what I say will be in perfect agreement with what they have said. There is no legal obstacle in the way. If we desire to re-elect our brethren in the South to any office they can hold, I cannot see, or find from any advice I have received, how this will, in any shape or form, interfere with the aspect of their case before the Federal Court or before the public.

I believe that the greatest compliment we can pay to our dear brother Rutherford would be to re-elect him as president of the W. T. B. & T. Society. I do not think there is any question in the mind of the public as to where we stand on the proposition. If our brethren in any way technically violated a law they did not understand, we know their motives are good. And before Almighty they have neither violated any law of God or of man. We could manifest the greatest confidence if we re-elected Brother Rutherford as president of the Association.

I am not a lawyer, but when it comes to the legality of the situation I know something about the *law* of the *loyal.* Loyalty is what God demands. I cannot imagine any greater confidence we could manifest than to have an election AND RE-ELECT BROTHER RUTHERFORD AS PRESIDENT.

After recess Brother W. F. Hudgings withdrew his motion for a six months' recess, in that it was clear that a vast majority favored an election and that there was not the SLIGHTEST DOUBT AS TO THE RE-ELECTION OF OUR DEAR BROTHER AND PRESIDENT, J. F. RUTHERFORD, in the minds of the shareholders.

The shareholders then proceeded with the nominations for directors.

Brother Sexton: It gives me great pleasure in presenting to your attention as nominees for the officers:

Brother J. F. Rutherford.	Brother W. F. Hudgings.
Brother Van Amburgh.	Brother E. J. Coward.
Brother C. H. Anderson.	Brother R. H. Barber.

Brother Bohnet: I want to suggest to the dear friends that I looked over the suggested list and heartily endorse the same. I would esteem it a pleasure and gratification on my part that if there were any votes intended for me I would be very glad if they were thrown over to Brother Rutherford instead of my place.

Other nominations:

Brother Spill.	Brother G. S. Kendall.
Brother Thompson.	Brother H. Reimer.
Brother Stevenson.	Brother Crist.

Nominations closed by unanimous vote.

AFTER RECESS

Brother Thompson then presented report of tellers: The seven highest were as follows:

J. F. Rutherford	112,000
C. A. Wise	111,712
R. H. Barber	97,828
W. E. VanAmburgh	88,307
W. E. Spill	84,148
W. F. Hudgings	75,942
C. H. Anderson	70,113

Brother Sexton: I was appointed as chairman of the nominating committee, and as such I wish to hand in, or put in, the following names for officers of our Society, naturally believing in my heart that the best interests of the Society would be preserved by the selection:

President—Brother J. F. Rutherford.
Vice-president—Brother C. A. Wise.
Secretary-Treasurer—Brother W. E. Van Amburgh.

Brother Page: I don't know that it is necessary, but I had the pleasure last year of nominating Brother Rutherford as president. It gives me great pleasure to second this nomination—as well as the others.

Unanimously voted that the nomination be closed.

The ballot was then cast by Brother Thompson.

Brother Anderson: I am certainly delighted! And I am sure you are, too! We believe it to be fully the Lord's will! Brother Russell, you remember, always said, in taking the vote—and after the majority had decided upon which way the matter should run—that we always make it unanimous. Let us take a rising vote, making the present elected ones—as officers—a unanimous one. (Unanimous.)

Vice-president, Bro. C. A. Wise: Beloved, I appreciate the privilege and honor placed upon me. I assure you that anything that I might say would be expressed in a manner that would fall far short of what I desire to express. And for anyone to enter upon the duties that evolve upon the vice-president, under this particular time, it would, it seems to me, be the height of folly. We could *only enter* upon these duties on the *assurance* that *everyone* here *will agree each day to remember us all at the Throne of Heavenly Grace.* How many agree to that? (Unanimous.)

So we promise, by the assisting grace of our Heavenly Father, and our dear Lord and Savior Jesus Christ and your prayers in co-operation, that we shall endeavor to carry out the wishes of our dear pastor so far as it lies without our power. (Applause.)

8 P. M. Sunday—Discourse by Bro. C. A. Wise

Subject: "THE VALLEY OF HUMILIATION"

WE thought we would use the 28th verse of the 21st chapter of Luke as a basis for a few remarks. "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Throughout the whole Gospel Age the Church of Christ has been walking in the Valley of Humiliation. The Church of Christ has been debased. It has not been exalted. She has been going down in the Narrow Way that leads to death and has not lifted up her head and rejoiced, because each member of the Body of Christ has made a Covenant with the Lord by sacrifice, and it has been sacrificing from the beginning to the end, and our text brings out the thought of the "deliverance" and exaltation of the Church.

We believe that no thought that has come to the minds of any of the Church is fraught with such great joy and great anxiety as the completion and deliverance of the Church of Jesus Christ, because this is our hope, our aim, our ambition, and our great desire. We are anxious that the last or finishing touches of the character shall all be made. We are anxious that our great Master Workman might look into the character and see all the dross consumed and the gold refined. We are anxious to hear the "Well done, enter into the joys of thy Lord." We are anxious to have all the aches and pains; all the discouragements, and all of those things laid aside. We are waiting, yea, we are longing for the change of mind and longing for the new bodies, free from pain, free from all the present environment. We are longing for the time to come when we can behold the King in all His beauty and glory and grandeur.

But before those things can be realized the completion of the offering, which all the members of the Body of Christ have laid upon the altar of sacrifice, must be finished. The last vestige of the offering must be consumed. And beloved, I understand that you and I can increase the flames, thus consuming the offering; or decreasing the flames, lengthen out the period of the time for the consummation of the offering. My understanding is that the offering will be consumed. If we fully appreciate our privilege in sacrificing it means to us the great Rest of mind we enjoy in the edifying and building up of the various members of the body of Christ with Psalms and hymns and spiritual Psalms. And so this picture shows that the event in which our text takes place will take place down at this great Rest day, and you know we have entered that great Rest day. By faith, beloved, through our consecration to our Heavenly Father, we have entered the great Rest that remains for God's people, and if you and I are not resting, then we are not appreciating our privilege, or our consecration. Surely we did not make a full consecration of ourselves if we are not fully resting in Christ Jesus.

Present Status All Important

I like to bring these things down to our present experience. The Lord is not dealing with us like He did twenty years ago. Do not boast of the fact that we made a consecration thirty years ago, but what is our spiritual state tonight? It is true, we have now the spirit whose effervescence helps us to stand on the mountain top, dear friends, but each of us will soon be going to our several homes and avocations, and we will have to come down to the natural experiences, and so we have verily fortified ourselves by the indwelling of the spirit and love of the Father,—putting on, as it were, the whole armor of God, and buckling on every feature of that armor, in order that we may firmly go forth and thus hold high the banner of King Emmanuel. We trust that all the experiences of the past four days have led to that exuberance of mind. And thus we find, according to God's great plan, that in the Kingdom the great Christ of God shall reign, and He has arranged that as soon as the Christ of God is all complete there will be no failure there. It is true Moses failed as a mediator because he was an imperfect mediator, and all under him were likewise imperfect, and thus not one of the nation of Israel, except our dear Lord and Saviour Jesus Christ, could meet the requirements of the Jewish Law. But not so with the great Prophet, Priest and King, the great Mediator, for He will be perfect. You and I are privileged to be in the School of Christ for the very purpose of learning the lessons that shall enable us to be "able minister of the New (Law) Covenant," because God has so designed that there is to be no failures among that Christ company, and so our training will be accomplished by some of the experiences, trials and sorrows, and also by some of those depressing experiences which come to us as we walk in the "valley of the shadow of death." All through the church's experiences the condition of sadness and humiliation has prevailed. On the other hand, however, there has been sweet peace and joy in the innermost hearts and lives of all those, satisfying to hearts and souls, beloved, amid all the experiences which come to us. What lies before, no one knows but the Lord. He who has led thus far will lead us on. Victory is ours, beloved, if we hold fast our "faith." He that endureth unto the end is the one to be saved, and he who has full assurance of faith that takes hold of the promises of God and lives a whole-hearted life, is the one who wears the victorious crown, and the one who will come off more than conqueror through Him that loveth us and bought us with His own precious blood.

We Know Deliverance Is Nigh

We have come to the time of action and recognize the "feet" members and know it is the time for you and me to look up and lift up our heads and rejoice. Why? All the evidences the Lord has given of the presence of our Lord Jesus and the near approach of His Kingdom manifests to us now that we ought to lift up our heads and rejoice in as much as we know our redemption draweth nigh.

While the great Church of Christ is composed of many members, it is but one body, and the Apostle says, "as the body is one, and hath many members and all the members of that one body being many are one body, so also is the Christ." Jesus the head and we all the various members of the body of Christ! And "God has set the members in the body as it hath pleased Him." And how glad we are! Aren't you?

He doesn't need you and me. But you and I need him. Now we ought to render heartfelt devotion to our Heavenly Father that He has opened the eyes of our understanding, and now we believe we comprehend something of the lengths and breadths and heights and depths of God's great character and realize that He, our Heavenly Father, is indeed a God of Love.

We are developing the same kind of character. We are all in the great rumbling blocks of the world and polishing and shaping goes on of these blocks and will go on until the character is complete in all its beauty, glory and grandeur. And so our text reads, "When ye see these things begin to come to pass"—Who is He talking to? I understand He is talking to the last members of the Body of Christ, because we have reached a period of time when all the events as recorded in the 24th Chapter of Matthew, which is positive evidence of the Second Coming of our dear Lord, have all been fulfilled, but one—and that is the Great Time of Trouble, and we know we are experiencing it, but not reached all the furies yet.

The Heart Sealing Necessary

So we find that God intends that His Church, during this great time of trouble shall be protected. Some are being taken home to glory, and others by being so fortified

through the Word of God are protected. "He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty."

The Scriptures show us that before the close of the Age in all its fulness the Second sealing, referred to in Revelation, must be complete through the Sounding of the Seventh Trumpet and the mystery of God, the plan made known to the last members and thus sealed in their foreheads with the full conception of God's great plan, and then the second sealing upon the heart. We have reason to believe that this has almost, if not already, been accomplished. Beloved, have you that full assurance of faith, that you have been sealed by the second sealing? Can we assure ourselves that the sealing has reached its completeness? We trust everyone is able to say that it is.

Rev. 7:4 tells us the number of those sealed: "And I heard the number of them that were sealed and there were sealed 144,000 of all the tribes of the Children of Israel." As the Revelator shows us at that time the sealing will be completed and deliverance of the Church at hand. "And I looked, and lo, a Lamb stood upon Mount Zion and with Him 144,000 having the Father's name written in their foreheads." These were the only ones that were able to sing the song of Moses and the Lamb. But I can hear someone say, Well can't all Christians sing the song of Moses and the Lamb? Oh, no! That is why we have seen such great discord throughout the Age. Only the true consecrated child of the Lord, those who have made a covenant of sacrifice, and whose consecrations have been accepted by the Lord, are the only ones who are able to sing the great song of Moses and the Lamb. We trust that we are able to sing that song. "And they sang as it were before the four beasts and elders, and no man could learn that song but the 144,000, which were redeemed from the earth."

All Fulfilled Save One

Now, beloved, the accounts of Luke 21 and Matthew 24, which bring out such a great collection of the facts or events that are transpiring in the second presence of our Lord, have practically all been fulfilled. The Lord said: "This generation shall not pass away until all these things have been fulfilled." Only Bible Students can give a reasonable solution of that text. It must be the generation living at the present time when these events are taking place. So in our lifetime we have seen these great marvelous events taking place and now having been fulfilled, but one.

You recall as the Lord spoke of these great events: two days before His crucifixion, as he sat upon the hill that overlooked the city of Jerusalem, he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Verily I say unto you, All these things shall come upon this generation. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

It was immediately after that that the Disciples came to Him asking for the sign of His Second Coming, and then the Lord goes on raking the hypocrisies of the Scribes and the Pharisees, and tells His disciples that the temple will be thrown down. So history reveals that every stone of those marvelous buildings was thrown over; even the foundation stone was upturned, thus fulfilling the statement of our Lord and Saviour; and then He goes on to speak about wars and rumors of wars; famine and pestilences, and all those things you and I have seen; which all the world has seen: This was to be the evidence of something still greater—"a Time of Trouble, such as never was since there was a Nation." And then, our text says, that we should, having seen the "distress of nations," look up and "lift up our heads and rejoice."

The Glory of Resurrection

Beloved, are we rejoicing in the Prospect of the near approach of the establishment of the Kingdom of our dear Lord and Saviour Jesus Christ? Ah, yes, because one by one the dear members of the Body of Christ are passing beyond the vail. The number beyond is large in proportion to those this side the vail, and soon, we believe, the last one will pass beyond. Oh, the scene that will take place in the Heavenly glory, when the last member of the Body of Christ passes beyond! We sometimes let our minds run out, and yet we know that the wildest imaginations of our minds sinks way beneath the reality of that grand spectacle which Heaven will witness by and by—and we trust—in the very near future. Someone has said they thought they would like to be the last member of the Body of Christ. But later on they said, "Oh, what a privilege and an honor it will be to think that in the Spiritual realm there will be 143,999 redeemed souls waiting for the last one." Oh, friends, what a scene that will be! It seems to me the guardian angels, our dear Lord, and all the hosts of Heaven will throw protection around the last one in order that the offering may be consumed, and as they watch the fire consuming the offering gladness will fill them, and so when they see the last vestige of the last member of the Body of Christ being fully consumed, it seems to me that wafted upon the wings of love, accompanied by the guardian angel, the 143,999 redeemed souls will lift the one up;—up—and up they will go;—not up where they have been. No, oh no! For I understand that since the first resurrection began to take place our Lord has held the members of the Body of Christ somewhere in the Heavenly condition. I know not where. It matters not, but we know they are some place in the condition of Heavenly glory, waiting until the last member of the Body of Christ is prepared.

Then this class, complete in all its beauty and glory, the Lord will take on up, dear friends, into the very Court of Glory and there in Heaven, in all beauty and glory and grandeur we will meet our Heavenly Father upon His great Throne, and I can see our dear Lord ascending there—He presents this great Church,—the Body of Christ in a wave-offering as it were,—the first-fruits of the field. Beloved, we trust soon you and I may bring our wave-offering as it were—the first-fruits of the field—and add to that collection. Then the dear Lord and all with Him shall be exultant with joy as He presents them before the Throne without spot or wrinkle or any such thing. Then, beloved, the grandest event in all the Universe will have taken place.

The Earthly Resurrection Grand

The Prophet Job tells us that when God laid the foundation of the earth the sons of God shouted for joy. Oh, dear friends, I understand there are to be two other shouts: One will be when Christ presents the Bride before the Throne and when the Bride and Bridegroom are made one. All Heaven will rejoice then, and shout for joy. I think this third shout will be when "He whose right it is" to reign, returns and establishes His great Kingdom on earth and begins to unlock the prison house of death and when the dead come forth and find they have not been down in eternal torment, suffering agony, but will be back on earth hearing the grand song of the Redeeming Love, the grand tidings of great joy, etc. I believe there will be a shout of victory,—a shout of triumph, and I think it will cover the whole world. The Prophet says that in that grand day "no one shall say, 'know thou the Lord,' for all shall know Him from the least unto the greatest." Then "every knee shall bow and every tongue shall confess the glory of God, the Father."

But, beloved, return to the Heavenly scenes. We say, Heaven is bedecked with grand, glorious scenes—sublime beyond mortal conception. The climax of the waiting period of over 1900 years is come. We see our dear Lord present His Bride before our Heavenly Father, and then before the Throne will be that great innumerable company and who will say with one grand anthem, "Let us be glad and rejoice and give honor to Him, for the Marriage of the Lamb is come, (the day has finally arrived) and His wife has made herself ready." Think ye not, beloved, there will be joy in Heaven? Oh, yes, because it shows us that then the great attributes of our Heavenly Father—Wisdom, Justice, Love and Power—will say, "Holy, Holy, Lord God Almighty," and then John says, "I heard the

four and twenty elders singing Hallelujah, Amen." Why? The culmination of all the scenes, the completeness of the four attributes of our Heavenly Father has been manifested in the marriage of the Lamb. Think ye not that Heaven rejoices? Oh, yes!

Desirability of Unshakable Faith

We say the Selection and Election of the Church of Christ has been such a precious work that God could not trust this in your hand or my hand. "Ye have not chosen me," the Lord says, "but I have chosen you." Oh, yes. "I have ordained you that ye should go and bring forth fruit abundantly and that your fruit shall remain." Oh, beloved, are we among the chosen ones? Do you know you have been chosen of the Lord? Have you that positive evidence now? God is dealing with us as New Creatures now. Have we that full assurance of faith? Do you know that God accepts your sacrifice now? Make it real, beloved, because that is one of the grand things about the truth—its simplicity. Something you can see! Something you can feel and there must be the transformation, the washing, the cleansing, the purification, and ultimately the Lord will say to you and me, "now ye are clean through the Word which I have spoken unto you."

In my own Christian experience (I have told this story before, but I want to tell it again!) I was honestly seeking for "holiness" and seeking for that great blessing which I understood someone else had. I have always been very peculiar about that. Even during the years which it has been my privilege to know the grand message of Redeeming Love, if there is any special blessing going around I have always wanted it. I am selfish along that line. If I find someone else has some spiritual blessings I have not received, I will seek for them until I obtain them,—if it is at all the Lord's will.

The Hocus-Pocus of "Holiness"

And so someone moved in our section of the city—Rev. Smith, who was affiliated with the church I was connected with, and he soon began a series of Holiness meetings. I was honestly seeking for holiness, and became intensely interested in the services, seeking for the "Second Blessing." The dear brother knew my desire and so on one occasion when we were having a snowstorm, and as Brother Barton would say, everything "warmed up," Rev. Smith thought it was about time I should get the "Second Blessing." So he tried to help me: He said, "Brother Wise, come through, come through." But I couldn't "come through." There was no place to come to. And so that failed. So I tried other times. He told me to say, "I got it, I got it." But I couldn't say it, because I didn't have it.

The Truth That Sanctifies

So, beloved, whatever amount of sanctification or holiness that you and I possess, it is not because we are a goody goody sort of a person. No, it is because we have brought ourselves into conformity with the Truth. The Truth has come into our minds,—into our hearts,—the cleansing, purification, and washing is taking place; and so this experience will continue to go on, if we stay by the Truth until eventually the dear Lord will say, now "Ye are clean through the Word which I have spoken unto you."

So this sanctifying influence of God's Truth has been applied because of the Prayer of our dear Lord, as recorded in the 17th chapter of John, where He prayed, "Sanctify them through Thy Truth, Thy Word is Truth." This is the sanctifying influence. We find during these strenuous experiences (particularly during the past year), and during which period, it seems a thousand have been falling on our side, and ten thousand at our right hand,—we find the two great texts which are so frequently quoted by our dear Pastor have come to my mind: "Let him that thinketh he standeth, take heed lest he fall." And the other one is: "Everything that my Father hath not planted shall be rooted up." If we have not got the Lord's planting, there will come into our lives sometime experiences that will pluck us out of the Camp of the Lord. But if we are the Lord's planting—if we really have been planted by the Lord—if our feet are upon the solid rock—Christ Jesus—if we are building upon this foundation stone, using the gold, silver and precious stones (material of the Word of God), there is no influence in all the Universe that will pluck us out of the hand of God. Why? We have been planted by the Lord, and the Lord intends that none of His seed that He plants which bears fruit shall be plucked up, but He will nurture and water it and it will grow up to maturity.

Melchizedek Priest, the Blesser

So I trust that day by day in all our experiences, which come to us, that we all are growing up in Christ and by and by we shall all become, as it were, full grown men in Christ Jesus. But you and I are still wearing the sacrificial robes, the High Priest has not raised his hands for the world's blessing. Has the High Priest come forth with garments of beauty and grandeur? Oh, no, not yet. Sacrificing is going on in connection with the last "feet" members of the Body of Christ. In the case of Solomon's Temple, the glory of the Lord was revealed, and the High Priest came forth and raised his hand and blessing went to the people, and so in the great anti-typical temple which our Heavenly Father is now building and in which you and I, we trust, are to be living stones,—when that temple is complete in all its beauty and glory and grandeur, then, we will have a King and a Priest after the order of Melchizedek, and He comes forth and raises his hands and the blessing follows.

But there must needs be, beloved, a little more of the polishing, a little more pruning, a little more taking off of this and of that. We must drop everything that is contrary to God's Will. And then, do all those things pleasing in His sight and by this means,—using all the agencies at our command,—by feeding upon the Word of God,—we shall grow up into Christ and we trust the time is not far distant when each of us will become a full-grown man in Christ Jesus.

Oh, beloved, the "stones" all through the last forty years have been placed in the various parts of this great Building, and I understand the experiences that we are having today, just prepares us for a character that will fit us just exactly in a place the Lord designs for us. No stone too long! No stone too short! As all the material was in Solomon's Temple, and this grand building was constructed without even the sound of a hammer, so no polishing will be done over there. All the work must be done this side the vail, and so we say there will be no disappointments there. You will feel perfectly at home there. Because you are developing a character for a particular place there and that accounts for the peculiar trials that come to you—to all of us—in this evil day.

Faith Demonstrated by Works

Every man's work shall be made manifest. Your faith and my faith; your work and my work is being made manifest. The fire of this present time is trying every man's work of what sort it is. Your faith has been attacked, and mine has been. There has crept into our hearts possibly a shadow of doubt because of the insinuations of the Adversary during the last six months. Lo, as we enter upon the blessings and privileges and sacrifices and labors for the New Year, beloved, let us determine by God's grace that we shall *put* on the whole armor and *keep* on the whole armor of God, and then go forth as valiant soldiers of the Cross of Christ, witnessing for Him, laying down our lives, if necessary, sacrificing, in order that the work which the Lord has left for the feet or last members of the Body of Christ, shall be accomplished.

Mention has been made in this Convention of the possibility of the great work that lies before us. Beloved, that being true, let us unite in prayer and prepare our hearts and minds and bodies that we may go forth. I was glad to have gone through the various parts of the South, meeting so many of the dear Colporteur friends, who have been in the work previous to this, who are preparing themselves for further activities subsequent to the signing of peace that they may the more fully enter into the work.

Colporteurs Returning to Work

I am inclined to think that in about one week after peace has been signed, we will find about six or seven hundred on the Colporteur list, devoting their time to the work. God is so pleased to permit us to have a part. Let us lay all cares aside. What for? For the privilege of having a part in this great work which our Heavenly Father has entrusted to us. In the trying experiences that come to us, He will help us to appreciate that the Eternal God is our Salvation and underneath is the everlasting arms, and so He who has led us thus far will never forsake us. God doesn't need you and me to carry on His work. This work will go on regardless of whether we appreciate the work or not; regardless of whether we have any part in it whatever. God intends the witnessing to go on and God will raise up messengers—those who appreciate the privileges and who will sacrifice; and thus the grand and glorious work shall be completed to its fulness. "God is our refuge and strength, a very present help in time of trouble. Therefore shall we not fear." Fear not, beloved, because he who fears will falter. Let us determine by God's Grace, to uphold each other, daily, hourly—as far as possible, come to the Throne of Heavenly Grace, and then shoulder to shoulder face the battle, and finally come off victors.

Personal Opinions Laid Aside

It is a difficult time now that all these little differences arise. These are only matters of opinion, because we find very few instances where principle is at stake—only a little difference of opinion. It is time we laid aside all these things because you agreed to sacrifice and so did I. And we who presented ourselves to Him are dead. "Ye are dead, and your life is hid with Christ in God." Now, beloved, having laid that offering upon the altar of Consecration, shall we draw back, and take the offering off, when certain little things arise in life which do not please us?

It is true none of us realize the full depths of consecration. Oh, no! But the Lord said, "As thy days so shall thy strength be." "I will never leave thee, nor forsake thee"; and so we can say the Heavenly Father's grace has been sufficient for us for every time of need. Trust in Him, beloved. 'Mid all the trying scenes, lay hold upon the Word of God. Have that full assurance of faith that takes hold of the promises of God and applies them to our hearts and lives, and thus get the necessary strength and sustenance. "God is in the midst of her" (ye daughters of Zion). "God is in the midst of her. She (Zion) shall not be moved." Why? "God shall help her—(and that right now)—early in the morning"; and that is why the Lord said, "Look up, lift up your heads and rejoice, for your Redemption draweth nigh," and so we praise and magnify our Heavenly Father for the grand privileges of service, and for these grand and glorious things, and He tells us that having finished the work which He has given us to do,—having done all, to "stand."

Oh, beloved, we have not reached the "standing" position yet. We thought so for a while back, but we were mistaken. We have not reached that condition yet. There may come a time in our life when all opportunity of service may be denied, but not now. He has been just giving you and me a quiet season for the purpose of preparation: He expects you and me so thoroughly examined, and fortified by the Word of God that *we will be qualified for the work he has given us to do in the near future.* WE ARE DETERMINED BY GOD'S GRACE AND ASSISTANCE THAT WHATEVER HE MAY HAVE FOR US WE WILL DO WITH OUR MIGHT,—and do everything in fact with our might "what our hands find to do."

The closing days, we believe, of John the Baptist and Elijah, were typical of the closing days of the last or feet members of the Body of Christ. The beheading of the one and the whirlwind experiences and fiery chariot experiences of the other, would indicate, we believe, the last experiences of the Church of Christ. Beloved, as "the Disciple is not above his Master, nor the servant above his Lord" (but Zion need not fear, for God is in the midst of her), so we find Matt. 25:10 shows us the change will come when, as soon as the last member of the Christ is passed over and the door is closed. We must all be changed, for the Apostle says, "For this corruption must put on incorruption and this mortal must put on immortality," and so be changed in a moment, in the twinkling of an eye, from earthly conditions to Heavenly conditions, from weakness to power. Then also the Prophet shows us, "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord returns to Zion." (Isa. 52:8.) As our Lord was despised, and rejected, and convicted of men, so all the experiences of the Church have been. As the finger of scorn and ignominy and shame was pointed at Him, so the finger of scorn, and ignominy is pointed at us. *And so, as one suffered, all suffer with Him. As one member is honored so all rejoice.* There has been an opportunity for suffering, friends. When our dear leaders were cast into prison there was suffering throughout the lengths and breadths of the land, and when the prison doors are opened there will be rejoicing throughout the lengths and breadths of the land. So we say, if one suffers we all suffer with him. If one member is honored, we are all honored.

Now, beloved, let us see that this sacrifice (which we placed on the altar at consecration) is bound with cords to the horns of the altar, and then, dear friends, having placed the offering upon the altar, let us see that the offering may soon be consumed. Then, we understand, that when the dross has been consumed, and the gold refined, the dear Heavenly Father can look into our hearts and see the reflection of His own image, then He will say, "It is enough, come up higher." Beloved, let me say in conclusion, When ye see all these things, which the Lord mentions, begin to come to pass, then look up, beloved, and lift up your head, and rejoice, inasmuch as your redemption "draweth nigh."

NOTE:—See last page for news regarding our brethren.

SUPPLEMENT

3:00 P. M., Discourse by Brother Wm. F. Hudgings

Sunday Afternoon, Feb. 3, 1919, Academy Hall, New York City

Subject: "WHY I ACCEPT THE SEVENTH VOLUME"

OUR lesson this afternoon will be based upon the words of the Revelator in the 16th chapter, verses 17 to 21, in part. We read, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done . . . And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath . . . And there fell upon men a great hail out of Heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Now we are going to talk this afternoon about those verses; our topic will be "WHY I ACCEPT THE SEVENTH VOLUME." It would be very difficult for me, dear friends, to stand here and enumerate all of the reasons that come to my mind 'for accepting this book as not only the seventh of the series of Scripture Studies, but as the particular message which the Lord had designed to be poured out for the Church and others at this particular juncture in the earth's history. However, a few weeks ago when I had more time upon my hands than anything else (laughter), I enjoyed, more than at any other time in my Christian experience, a careful study of the Lord's plans and purposes and particularly a study of Volume Seven. I made a list of a few of the more prominent reasons that came to my mind which were absolutely convincing to me that this book was from the Lord; and I will endeavor to give you the benefit of them at this time.

Of course these facts naturally classify themselves under two heads, viz., EXTERNAL and INTERNAL reasons. By *external* reasons we mean those reasons which have nothing to do with the contents of the book itself; but rather those things which relate to its compilation, publication, etc. The *internal* reasons would of course confine themselves to the contents of the book—the things that are therein taught; the explanations of Scriptures which prove themselves correct, and thereby indicate that the book is filled, from beginning to end, with "meat in due season for the Household of Faith." We will be brief in respect to the *external reasons,* because we desire to devote most of our time to the consideration of the *teachings* of the book. But, briefly speaking, we will enumerate seven external reasons that would be the first perhaps to come to the minds of any of the Lord's people in their acceptance of the book.

The *first* external reason would be the fact that the Lord's people have been led to believe from the depth of their hearts, that the Church would receive a seventh volume in the series of Scripture Studies, which book would explain Revelation and Ezekiel. We all know that it was our dear Brother Russell's thought from the very beginning of his work that the Church would receive a seventh volume, and in the early editions of the first volume of Scripture Studies, "The Divine Plan of the Ages," he set forth the fact, more than thirty years ago, that there would be seven volumes in the series. It was not merely a thought that he once had, and later discarded, but it was the thought that he carried with him throughout the forty years of his ministry. On every possible occasion he encouraged the Church to believe there would be a Seventh Volume which would explain Ezekiel and Revelation; and when we come down to the very last day of his human existence, standing there upon the very threshold of the Kingdom, and in the jaws of death, this saint of God, this wise and faithful servant, to whom the Lord had committed all His store of harvest truths, passed from this life into the life beyond with the *thought in his mind and the words upon his lips,* that the Church should *expect* and would *receive* the Seventh Volume!

The *second* external reason as to why I believe the book authentic is that it does treat those very portions of the Bible which our dear Pastor said that it would treat, viz., Ezekiel and Revelation; and it explains them thoroughly, not omitting a single verse, and explains them in harmony with all the other features of God's great plan.

The *third* external reason relates to the title of the book itself. I recall when Brother Woodworth and myself journeyed to Hammond, Ind., in June, 1917, to read the proof, then in the printers' hands, that the title of the book had not been finally decided upon. There had been many titles suggested, but I recall the very last words of our dear Brother Rutherford as I left his study on that day were these, "Tell Brother Woodworth that of all the titles which have been suggested, I have concluded that the most suitable one is 'The Fall of Babylon'." I arrived in Scranton and gave Brother Woodworth the message, and he responded: "Well, I have been praying over the matter and thinking very seriously and have considered every title that I have heard suggested, and the most appropriate one to my mind is 'The Winepress of God's Wrath'."

We started to Hammond! Nobody knew what the book would ultimately be called! We arrived there and through a very peculiar circumstance, respecting which we will not go into details, they finally decided on a third title which neither of the brethren who had direct charge of the naming of the book favored. Thus they finally decided, by compromise, upon this other title, suggested by the words of our text, which say "the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, 'It is FINISHED'." So they agreed, at the last moment, to call it "The Finished Mystery," and furthermore, as a compromise they concluded to use the two other titles suggested as subtitles; and you will see on the title page of the book in large type: *"THE FINISHED MYSTERY,"* and down underneath it says in smaller type *"The Fall of Babylon,"* or the *"Winepress of God's Wrath."* So, you see, we finally got them all in there. (Laughter.)

But here is the point I am making: the "Finished Mystery" is not the title they specially preferred; they had not intended to use that as the title; and yet, the Lord seemed to *force the issue* and they *had to call it that!* Now a little later it was learned that Brother Russell, many years ago, in talking with one of the friends, disclosed the fact that he had in mind that when the seventh volume would be published *its title would be "The Finished Mystery."* I take that, dear friends, as a strong external reason why this book is the book the Lord intended to give to the Church.

The *fourth* external reason is that it is published by the same auspices under which the preceding six volumes of the series were published; and that to you and me constitutes a very excellent reason, does it not? We all know how the Lord has used the Watch Tower Bible & Tract Society, and is still using that Society for the dispensing of His meat in due season—and no other.

The *fifth* external reason why I accept the Seventh Volume is this: That in the Lord's providence, the circu-

lation of this book—up to the time that it was banned—had attained the same water-mark as the preceding volumes of the series. Volume Four came out over fifteen years ago. A few years after that Volume Five was published; and sometime after that, Volume Six. They were not published in the same year, but at vastly different times, and with the colporteurs working with those books from the time of their publication we would naturally expect Volume Four would have a greater circulation than any other. Volumes Five, Six and Seven would therefore be the least. But when we got down to the end of the Harvest, in the final tabulation of the output of these books we found to our astonishment that the circulation of Volume Four, Volume Five and Volume Six stood almost exactly at the same water-mark, i. e., 500,000 copies each. They all had the *same output*, with the exception of just a few thousand copies, although they were published years apart. Now Volume Seven was published in July, 1917, and within the eight or nine months which it was circulated, to our amazement we find that under the Lord's providence it attained exactly the same circulation as the preceding books of the series, viz., 500,000 copies. There were 850,000 copies of it ordered altogether, but the last edition was not completed, and there were also many copies held in storage, not going into circulation. But I am talking about the actual number of books out in circulation, and it is exactly the same as the preceding volumes of the series. They all came, under the Lord's providence, to exactly the same water-mark, and I ask you, "How, except under the Lord's special providence, was it possible for Volume Seven to attain a circulation in eight months equal to Volumes Four, Five and Six, which took them over fifteen years to attain? I consider this a very good external reason why the book has had the blessing of the Lord, and that it is the seventh in the series of Scripture Studies, as the Lord intended.

The *sixth* external reason is that it has caused such a furor in Christendom—exactly what the Scriptures pointed out it would cause. That, we will deal with in more detail a little later on.

The *seventh* external reason is best of all, viz., the book has brought such a blessing to the hearts of the Lord's people! Speaking personally, dear friends, I remember that when I began to read that book in the summer of 1917, I received the same joy that I had experienced when I began to read the Divine Plan of the Ages—eleven years ago. The same joy and gratitude filled my heart as I experienced when I was just coming into the truth. It was the same feeling. There was no mistake about that, dear friends, I know that this has also been true with thousands and thousands of the Lord's people throughout the earth. I assume that the vast majority of you here this afternoon know exactly what I am talking about, for your experience has been similar. The fact that the Lord's people showed such zeal and earnestness, and manifested it in the most practical way possible, during the latter part of 1917 and the early part of 1918, indicates that the book was a blessing to them, just as the Lord has been pouring out upon us throughout the Harvest period.

Now we come to the *seven* internal reasons as to "why I accept the Seventh Volume." It is hard to confine ourselves to seven of these internal reasons, for if I gave you all the reasons that came to mind, I would have to stand here and read to you the whole book; and that of course is quite too great a task for one hour's performance. We will therefore mention seven of the most prominent reasons which come to our minds, based upon the contents and teachings of the book, that lead us to conclude that it is truly the Seventh Volume of Scripture Studies which the Lord intended that His people should receive in the end of this age.

The *first* internal reason is this: That the message which the book contains is the same message which the Lord in His Word declared He would send at this time. It is the message proclaimed in the words of our text, when it says: "The seventh angel would pour out his vial, and great Babylon would come into remembrance before God, to give unto her the fierceness of His wrath." Did it do that? I think it did very thoroughly. And then it says, "there fell upon men a great hail"—hard, cutting, distressing truths. And that has been a fact!

I also refer you to the words of the Psalmist in the Second Psalm (1-4), a message peculiarly applicable to this time, especially since the end of the Gentile Times in the autumn of 1914. It says, "the nations rage, and the people imagine vain schemes." We have seen the raging for the past four years; and then it says that "the kings of the earth set themselves, and the rulers"—the great ones of earth, and the great ones of ecclesiasticism—would "take *counsel together* against the Lord, and *against His anointed.*" We know what that refers to: taking counsel together against the *Lord's people* who are yet on this side of the vail—the anointed of the Lord, the anointed body of Christ, the feet members in particular. And since the end of the Gentile Times, after the beginning of the raging of the nations, which commenced in 1914, we see this fulfilled—the "taking of counsel together by the rulerships of earth and the rulerships of ecclesiasticism, against the Lord and against His anointed"; and then the Lord says that He would do something. What is it He was going to do? He says: "I shall *hold them in derision.*" How could He do that? We know of no way in which He could hold them in derision unless it be through the proclamation of a message that would be filled with "derision" against those who had "taken counsel together against the Lord and against His anointed." This Scripture conclusively shows that in the end of the age—since the autumn of 1914—the Lord would cause to be sent out into the earth, a message which would be filled with "derision" against the ecclesiastical system, and it shows here that the message would necessarily be written in the very style in which Volume *Seven* is written. Have you heard any of the friends say that it has been a trial to them to accept the Seventh Volume because it contains such irony and sarcastic phrases, that if it was written like Volume *One* they would like it? I have heard statements like that. Now, I ask you, dear friends, why should we thus complain against the doings of God? Such persons are not complaining against the brethren who compiled it. They are not complaining against the Society. They are actually complaining *against God* every time they make a statement of that kind, because the Lord has said that that is the message he would send forth since the autumn of 1914, when the nations would begin to rage. He has done that, and I for one believe that He is going to continue it before long. We have made only one squeeze of the winepress as yet. The Lord, we believe, intends after this season of rest to let the winepress give another squeeze, and another, until all the juice in that great vine of the earth has been squeezed out. He is not through yet. (Applause.)

The *second* internal reason why I accept Volume Seven as from the Lord is that it does explain the Scriptures which we did not previously understand, and it explains them in a way we can prove they are correct. Take for instance the identification of the Seven Messengers to the Church. I ask you, how many in this audience knew who the Seven Messengers were prior to the publication of the Seventh Volume? Now I am going to show you that Volume Seven has identified every one of those Seven Messengers, and identified them correctly. Take, for instance, the First Messenger, the messenger to the Church of Ephesus, which is said to be St. Paul. How do we know that St. Paul was the messenger to the Church of Ephesus? You turn to the second chapter of Revelation and you read the message there which would be given "by the messenger to the Church of Ephesus." You turn then to your concordance and you see where in the Bible you can locate such a message as is there described. You will find in every instance, that the message that is there described is found in the Epistles of St. Paul. He is the one that gave, through his fourteen epistles to the Church, the very message, almost word for word, which the Revelator there said would be given "by the Angel of the Church of Ephesus." Here is positive evidence that St. Paul was the messenger to the Church of Ephesus.

The *Second* Messenger is said to be St. John. How do we know? Some say, "Why should we not think he was the First Messenger, since he was an apostle several years before Paul was made an apostle? Why not reverse

it and say St. Paul was the Second Messenger to the Church?" I will tell you the reason. If you will turn to the 19th verse of the 1st Chapter of Revelation, you will there find where St. John received his commission to write to the Church, and it there shows in no unmistakable terms that he was the messenger to write during the second epoch, and not the first epoch. Here is the language: "Write the things which thou *hast seen,* and the things *which are,* and the things which *shall be.*" What does it mean? It means: "John, you are now receiving your commission to write to the Church, and your commission pertains to the second epoch. *Write* of the things which you *have seen* (which are past). And then *write* of the things which *now are.* You are living in the second epoch of the Church, and therefore write of these things. Then, also *write* of the things which shall be in the succeeding epochs—the things which shall be hereafter." John was giving a history of the Church in Revelation; and this text shows his particular message pertains to the things that then were: not the things that *had been* because that epoch was passed. He wrote, therefore, in the second epoch of the Church.

Volume Seven says Arius was the *Third* Messenger. How do we know? If you will turn to Rev. 2:14, you will read the message given by the Third Messenger, and there in that message is the *first rebuke to Christendom for the formation of creeds.* You will find there in the comments in Volume Seven that the message that would be given by this Third Angel to the Church was a message of "rebuke" because they had started to form creeds, and it was the *first* rebuke that had been administered. The two preceding messengers had said nothing about creed idols, but the Third Messenger specially rebuked them because of their creed idols. Now we know when the creed idols began. We know when the first one was formed—in the year 325 A. D., at the Council of Nicea. Turn to history, and you will find who it was that the Lord first used to rebuke Christendom because of the formation of that first creed, and you will find that it is none other than faithful Arius who stood forth in the Nicene Council and rebuked the 383 bishops assembled at the direction of Constantine. He rebuked them in plain terms because of their formation of that Trinitarian Creed which was not according to the Bible, and the result was that he was cast out, and had to flee to the Balkan Mountains,—where he died. But Arianism continued to spread throughout the earth, and became the very backbone of the Reformation which followed several centuries later. Here is the identification of the Third Messenger, because he was the first one who rebuked the formation of creeds, and the Revelator says that the Third Angel to the Church would be the first one to administer just such a rebuke.

The *Fourth* Messenger of the Church is said to be Waldo. How do we know? You will find him identified in the 21st verse of the 2nd Chapter of Revelation. There the Scriptures say that this Fourth Angel to the Church would tell Christendom—Papacy—"I will give you a *space* to repent." And Volume Seven explains that that word "space" is translated from the Greek word *"Chronos,"* which means ONE YEAR. And Bible Students know, according to symbolic reckoning, that it means 360 years. Therefore, according to this statement, the Fourth Messenger to the Church would say "I will give you 360 years to repent. If you do not reform within that time, I will send the reformation movement in full force." The Lord performed that very thing, and we know when he fulfilled that statement. The great Reformation began in the year 1521 when Martin Luther was excommunicated by the pope on the 25th day of June; and 360 years before, that brings us to 1160. It was in the year 1160 that Peter Waldo began the Waldensian movement, and he proclaimed the truth then due. That was the first or early reformation, and it began exactly 360 years before Martin Luther's time. Here is positive identification of Peter Waldo as the Fourth Messenger of the Church. Furthermore, the same text that identifies Peter Waldo would identify Martin Luther, because they were exactly 360 years apart. Peter Waldo stood forth at the *beginning* of the "space" of repentance, while Martin Luther began his work at the *end* of the "space" of repentance; and both were in fulfillment of Rev. 2:21. Between these two there was to be another messenger.

The Fifth Messenger was the angel of the Church of "Sardis." Sardis means *"that which remains."* In other words, when the Messenger of the Church of Sardis would begin his work there would still be some time "which remains" of this 360 years of repentance. We look at history to find out who was prominent in Reformation work during that time, and find that it was John Wycliff, because it was he who came upon the scene in 1378—exactly 218 years after the beginning of this "space" of repentance. There was still 142 years running before the "space" of repentance would expire. And Sardis means "that which remains"—locating that epoch of the Church in between Waldo and Luther, during the "space of repentance," and before it has expired. This is John Wycliff, for the reason that he was the only one during that period prominent in the dissemination of the truth then due, and it is to him that the Lord gave the privilege of translating the Bible into the English language.

Martin Luther was the Sixth Messenger who stood forth at the end of "the space of repentance," as we have already seen.

Pastor Russell was the Seventh Messenger. I am sure that this feature does not require discussion in an audience of this kind. We all know so many evidences indicating that our dear Brother Russell was the Seventh Messenger, that there could be absolutely no doubt in our minds in accepting that statement in the Seventh Volume as correct. I also say there is just as much reason for accepting the other six messengers as there is to accept the seventh.

Now the fact that the Seventh Volume is the first and only work ever published that identifies all seven messengers, and identifies them in such a reasonable way that we can prove the interpretation is correct, that in itself is positive proof that Volume Seven contains meat in due season for the household of faith, and is the message which the Lord wanted you and me to receive at this time.

The *third* internal reason why I accept the Seventh Volume as authentic and from the Lord, is its interpretation of the Seven *Seals,* which can also be proven as absolutely correct. We used to read, dear friends, about the *"First* seal, and the *white* horse"; the *"second* seal and the *red* horse"; the *"third* seal and the *black* horse"; the *"fourth* seal and the *pale* horse," etc. But what did we know about them? We didn't know anything about them. But now how plain! And all the time we knew, or should have known, from the writings of Brother Russell that a "horse" in prophecy is a symbol of *doctrine.* But we did not think of applying it. However, Volume Seven applied it, and applied it properly, so that we can see it.

Now, if a horse refers to a doctrine, then a *white* horse would refer to a pure doctrine. How did the Church begin? It began with the "Faith that was once delivered unto the saints"—the pure doctrines from the Lord and the Apostles. Thus the Revelator, picturing in symbol the history of the Church, shows the first period of the Church was likened to a white horse—possessed of true and pure doctrines. But later the Church began to corrupt the doctrines by the formation of creeds, and therefore when we get down to the opening of the Second Seal it says that the rider had transferred his seat from the white horse and was now riding a *red* horse, which would mean impure doctrines. They had begun to corrupt those originally pure doctrines. Thus they went on for a time, and the Third Seal was opened, and there that rider had now again transferred his seat—this time from the red horse unto a coal *black* horse. Now if a white horse represents true doctrines, then a black horse would represent doctrines that were absolutely *devoid of truth.* This Third seal pictures the history of Papacy during those dark ages when they were forming creeds. They did not have one vestige of truth and I ask you when you go home, if you will look in Volume Seven and read over one of those creeds therein printed, you will find absolutely no truth,—none whatever. Not one sentence from beginning to end in those creeds contains any truth.

There we have the picture of Papacy riding upon the back of a *black* horse.

And then the *Fourth* Seal was opened, and it said there went forth a ghastly *pale* horse and the rider thereon was "death. And death and hell followed him." What does it mean? It means that after the formation of creeds that was pictured by the black horse, there would go forth that ghastly death-dealing doctrine from the Catholic Church which was this, i. e., during the period of the Crusades the doctrine would be that no one who rebelled against the teachings of the Papal Church should live. "By this sign, conquer" was their battle cry in those terrible days of persecution. How better could the Revelator have pictured the teachings of that particular period of the Crusades than by Papacy riding upon a ghastly, deathly pale horse?

Now that brings us down to the Reformation period just following the Crusades, and it says that then the *Fifth* Seal was opened, "And I saw underneath the altar the souls of them that were beheaded for the testimony of Jesus, and they said 'how long, Oh Lord, holy and true, wilt Thou not judge and avenge our blood on them that dwell on the earth?'" And then it says in the 6th chapter of Revelation, and the 11th verse: "And white robes were given unto every one of them," and "it was said unto them, that they should rest yet for a *little season,* until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." What does that mean? Let us see how accurately the Seventh Volume has not only explained these seals, but shown us conclusively the time in which each one of them was opened.

Volume Seven says that the Fifth Seal followed the Crusades, and that it applied to the Reformation period, beginning with Martin Luther's message in the year 1518. How do we know? The Revelator says those there in that period who were beheaded for the testimony of Jesus—those faithful ones who had sacrificed themselves that they might attain the Kingdom—it was promised that they should wear white robes, but that they must "rest for a little season." How long? That word season is translated from the same Greek word "Chronos," which means " a year," or, as Bible Students know, it refers to a period of 360 literal years. It means this: "You have been faithful, and therefore you shall wear white robes, but before you wear your white robes you must rest for 360 years." Rest where? Rest in death, 360 years, and then you shall wear white robes. Martin Luther began his work in the year 1518 A. D. Now then, 360 years from that very date brings us to the spring of 1878, which, Volume Two says was the date of the beginning of the "resurrection of the sleeping saints."

Could anything be clearer than that? Do you accept that message as from the Lord? Did you know it before Volume Seven was published? Or did you only come to understand it since? Then does Volume Seven contain "meat in due season for the household of faith"? It certainly does.

The *next,* or Sixth Seal, was opened and it says there was a "great earthquake." That refers to revolution, and that would identify it with the time of the great earthquake between Martin Luther's day and the proclamation of present truth—which was the Seventh Seal. Thus, the Sixth Seal comes in between Martin Luther and Pastor Russell. And there would be an earthquake between that time says the Revelator, showing that it would refer to that period of general enlightenment about the time of the great American Revolution, 1776, or the great French Revolution which followed a few years later. But of course the French Revolution really had its beginning with the American Revolution—as cause and effect.

Then the Seventh Seal opened, and Brother Russell shows that refers to the proclamation of "Present Truth." We need not go into detail on that. But can we not see, dear friends, that if Volume Seven thus properly interprets these Seven Seals, then it is from the Lord—"meat in *due season*" to His household.

The *fourth* internal reason why I accept Volume Seven is that it accurately interprets the Seven Trumpets. What did we know about these before Volume Seven came out? Nothing! Now we can understand them, and see that the interpretations given here are correct. They can be proven. Brother Russell says that the Lord, when He would descend from Heaven with a shout and with the Trump of God in His hand (referring to the *seventh* trump), that it alludes to the proclamation of the Truth Message in the Harvest of this Age. That being true, according to the same logic, the preceding six trumpets would also refer to proclamations of truth, or efforts toward perpetuative truths in the Church. These trumpets would not fit with those creeds of the Dark Ages because they were devoid of truth. But they do fit exactly with the proclamation of truth by the mouth of the various reformers. Therefore, Volume Seven says the First Trumpet refers to the proclamation of Truth by Martin Luther when he nailed his ninety-five theses to the church door at Wittenberg and we can see that is reasonable. Martin Luther did proclaim Truth. He didn't have as much as we have today, but he had a little, and he proclaimed "meat in due season." He gave the message then due, and it was a truthful message. There we have the First Reformation Trump.

The Anglican movement in England was the Second Reformation Trumpet, even as the Third Trumpet refers to the Calvinistic movement in France. You will notice how these are identified in the Scriptures we read that the First was sounded and a third part of the earth was burned up; the Second was sounded and another third part was consumed; then the Third Trumpet was sounded and the other third part was burned up. Now we merely have to refer to history and we will find that back in those days the three dominating nations of the earth. The whole earth was practically dominated by these three potential powers. Therefore, when these three Reformation movements started in those three countries, and when the first one was sounded all of Germany was turned from Papist to Protestant, and therefore as Papists they ceased to be. The third of the earth was consumed so far as being papal was concerned. A few years later the Anglican movement started and Britain was converted from Papacy to Protestantism, and there another third part was consumed. Then, down in France two or three years later, John Calvin started the next movement. There the Third Trumpet sounded, and that last third part of the earth was consumed. Thus those three are identified.

Then the next reformation message went forth in the hands of the Baptists, about the year 1532, by Mennon, and the Mennonites and other "ites" have sprung from that movement, but essentially the Baptist movement which began about the year 1532 constituted the Fourth Trumpet of Truth in the hands of that reformer.

And then by that time the reformation movement had practically died. The whole spirit of the Reformation was dead. And they began to affiliate with the various powers just as Papacy had been doing before. And it was two centuries before we see any other particular effort put forth along the line of the Reformation. But in the seventeen hundreds we find that the Methodist movement began, and it became a very great movement; but it was peculiar from others in this respect, that Methodism did not bring forward any *new* truth. It merely took the truths taught by the previous reformers and mixed them up so that it confused the minds of the Lord's people searching for the truth, rather than clarifying matters. Methodism said: "Why yes, Free Grace is taught in the Bible, and of course there are certain texts there that seem to set forth the idea of John Calvin along the line of election, but we won't pay much attention to them." Thus they smeared it over with confusion. And then what about baptism? "Yes, that is taught in the Scriptures, but it doesn't make very much difference how you perform the ceremony. You may use your own judgment. Sprinkle, Pour, Dip,—anything!" So they smeared over the truth on that also, and Methodism did not bring forth one iota of truth on anything. This is accurately described in the 9th chapter of Revelation. It says the Fifth Trumpet would be sounded and there would arise a blinding haze, a smoke as the smoke of a great furnace: that it would confuse the minds of the Lord's people, and

instead of advancing the truths of the Reformation movement, it would rather retard them. And, therefore, it is described as the first *woe.*

Things went on, although the spirit of the Reformation had died down, and it was impossible to resurrect it, until in the year 1846 there was one more effort made to keep the Reformation alive. The preachers said: "We will get together and form a union or trust. We will call it the Evangelical Alliance" and try to bolster up this losing cause of the Reformation, and keep other sects from splitting off, and not let anybody teach or preach the truth unless they have an ordination card, and come into harmony with us; if we will combine we will keep the Reformation going." And this was the Sixth Trump of the Reformation, but it was also a *woe,* because of the fact that it did more harm than good to the Reformation movement. Then, in the year 1874, the Lord sent the third and *last woe,* which was effective, which sealed the doom of Protestanism and Papacy by proclaiming the true message of the Lord and rebuking the ecclesiastical systems for their unfaithfulness. I say, therefore, dear friends, that the fact that these Seven Trumpets are accurately explained in Volume Seven, and no place else, this is conclusive evidence that Volume Seven contains meat in due season for the household of faith, and is from the Lord.

The *fifth* internal reason why I accept the Volume as authentic is that it properly explains the Seven Plagues. We have overran our alloted time already and we will not have time to explain them in detail; but we will briefly say that if anyone will read the explanation of these Seven Plagues in Volume Seven and cannot see that they are properly explained, even as the Seals and the Trumpets, I cannot understand the reasoning of their minds. You take for instance the reference in the 14th chapter of Revelation, verses 6 and 7. That chapter relates to the Harvest periods. No one can doubt that, if they will read the chapter over. It says the Lord will come with a sharp sickle in His hand and do the Harvest work, as the Chief Reaper. We know that that chapter relates to the Harvest which is the end of the age. Then it tells of the message that would be proclaimed during the Harvest, and there describes it in the 16th chapter, in different language, as Seven Plagues upon Ecclesiasticism; and here we see that the Volumes of Scripture Studies are accurately described. You take, for instance, the one that refers to Volume One. It says that during this Harvest period, "I saw an angel fly through the midst of Heaven, having the everlasting gospel to preach to every nation and kindred and people of earth, and saying the hour of his judgment has come!" I ask you, dear friends, where have we seen during the entire Harvest period anything that would fulfill that picture, except the publication and dissemination of the "Divine Plan of the Ages," which has carried that very gospel there mentioned—"the everlasting gospel," the true explanation of God's plan—to every nation and kindred and peoples, translated in twenty-two languages and circulated to an extent even surpassing the circulation of any book known, except the Bible itself? It also carried the message, *"The Hour of His judgment is come,"* in the next to the last chapter, entitled "The Day of Jehovah," and showing that we have come down to the *Millennial Dawn*—which the book itself was called. I do not know how anyone could doubt that that verse relates to the publication of Volume One when we see that the whole chapter refers to the Harvest work; and isn't it reasonable that the Lord would describe the instruments He would in accomplishing that work? It seems to me the most reasonable thing imaginable.

The next messenger was to proclaim "Babylon is fallen!" And would show the time for Babylon to fall. The book is called "The Time is at Hand," and the last chapter describes the "Man of Sin"—Papacy, also called by the Revelator "the great harlot," and the Protestant Churches as her daughters. Volume Two shows chronologically that the time has come for Babylon to fall.

The Third Volume was to proclaim a message which is indeed first given in Volume Three, namely, that the time is come for the resurrection of the sleeping saints in 1878, and that "Blessed are they that die in the Lord from henceforth." That is the message that the third messenger carried, and that is given in Volume Three of Scripture Studies. Then in both chapters 14 and 16, when it gets to that Third Plague it says there would be a "messenger come out from the altar and say, Even so!" We turn to the Third Volume, and over to the chapter which deals with that "Altar" of the Lord in the midst of the land of Egypt, it says "corroborative testimony." In other words this treatise on this altar of the Lord in the midst of the land of Egypt is not designed to teach any new truth, but merely to say "Even so!" to corroborate what you have already learned, and both chapters in Revelation, when dealing with the Third Plague or messenger, identifies it positively by that statement that Volume Three would carry a corroborative message, saying, "Even so!"

So it is in respect to all the others, until we get down to the seventh, and as we read in the words of our text, "The seventh angel" would bring great Babylon into remembrance before God, and upon *the* men, the clergymen of Babylon, "a great hail"—hard, distressing truths would fall. Volume Seven has done that. If we have any doubt about it, suppose we ask some of the clergymen! (Laughter.)

We will hardly have time to refer to the last two external reasons as to why I accept Volume Seven, but they allude to the book of Ezekiel,—the sixth reason referring particularly to that wonderful explanation of the symbols in the first chapter of Ezekiel, which none of the Lord's people, to my knowledge, had any comprehension of until Volume Seven was published; and now it is all cleared up and we can see it is in harmony with all the symbols of the Bible.

My *seventh* reason relates to the Temple of Ezekiel, and it seems to me, dear friends, that if there was nothing else in Volume Seven that we could accept that when we get to that Temple of Ezekiel chapter we would go on our knees and say, "This is from the Lord" (audience—"Amen"), because it sets forth the plan in all of its clearness, and all of its details are in exact accordance with the teachings of the Tabernacle Shadows, and shows a great deal more light from the Scriptures than Tabernacle Shadows could show. Not one of us, I dare say, had any comprehension of the teachings of the last nine chapters of Ezekiel until Volume Seven was published. I am amazed when I read that chapter now to think how it was possible for the brother who compiled the book to come to a clear comprehension of those deep statements of the last chapters of Ezekiel,—and yet he has cleared the whole matter up. How could he have done it except through the blessing of the Lord?

We will close with one thought. We desire to answer briefly a criticism that is more commonly brought against the Seventh Volume than any other which I have heard, and that is, "Why call it the posthumous work of Pastor Russell?" I have heard some of the friends say, "I get a great blessing out of the book, but still I can't understand why they use that term, because it seems to be used wrongfully." I answer, "No, dear friends, it is used properly." And it is according to the literary usage; and yet we have a deeper meaning, which we will endeavor to explain. Some have said, "Well, the mere fact that there is so much in the book which is not written by Brother Russell would militate against using the term "posthumous." We answer, "No." When we recognize the fact that the book was *designed* by our dear Pastor, that he really began to write or publish Volume Seven of the series, and when he said the seventh book would explain Revelation, and explain Ezekiel, and when he said the Seventh Volume, which he already announced would be published by the Watch Tower Bible & Tract Society; and the book was merely completed after his death according to the *same lines which he designed,* and it was published properly as his work. I will give you a precedent. You take the last book of fiction of Charles Dickens. There is a great deal in the book which Charles Dickens never wrote, and probably things he never thought of, because he died before he finished the work. The work was finished by a friend of Dickens and was published after Charles Dickens'

death. The story was completed by this other man, and published as the *posthumous work of Charles Dickens,* and I never have heard any criticism on that point by any one. It is generally accepted as the posthumous work of Charles Dickens. But you can hear a great deal of criticism about using the same term in connection with Volume Seven. Some say, "Well, that may be true, but the matter from Brother Russell's pen had been published prior to his death in The Watch Tower, etc., and this would militate against the usage of the term "posthumous." We answer, "No." Take for instance the posthumous work of Martin Luther. The things he said and did were collected by his friends and published subsequent to his death. Practically every one of them appeared in magazines before his death. The matter was compiled and brought together in *book form* which had never been done prior to his death, and it was properly published as his "posthumous work"; and not only the publishers call it "posthumous," but also literary men like Thomas Carlyle in his own writings have referred to the book as Martin Luther's "posthumous work," showing that it is a correct usage of the term in the literary world,—and yet we will find plenty to criticize Volume Seven on that very score.

But there is a deeper reason to our minds why Volume Seven should be considered as the posthumous work of Brother Russell. The very opening chapter and verse of Revelation says "that these things were shown unto John by His angel,"—by the Lord's angel. Brother Russell in commenting upon this matter says that John is a picture of the Church in the Harvest period, and the things which John there saw—literally, in vision—the John class down here would be made to understand in all their reality. In other words, the symbols would be explained to the John class; and when John said these things were shown unto him by the Lord's angel, he was speaking for you and me—the John class. By the angel of the Lord, to the John stage of the Church, these things would be made clear. In the 19th and 22nd chapters you will find John speaking of these things again. And he says, "And when I saw, and understood, then I fell before the feet of Him that had shown these things to **me,** and He said, see that thou do it not, for I am thy fellowservant—of thy brethren, one of the prophets worshipped God." Has it been true, dear friends? You and I of the John class, when we have come to understand the great beauties of the Lord's plan, haven't we almost felt like worshipping Brother Russell; but has it not been always his spirit to point us to the *Lord:* "See thou do it not." Don't worship Brother Russell: worship God. I am merely thy fellowservant, one of the prophets of the Lord." Prophet means one who proclaims the truth. And that is what he was, and he was an honored prophet of the Lord, an honored servant—a fellow-servant indeed—of which you and I are scarcely worthy. Now it says that these things would be shown unto John, and the John class would see these things and *understand* them. There is the key to the whole situation. John saw them back there, but literally he did not understand them. But to you and me these things became meat in due season. Now we have come to understand the things which John literally saw back there in vision. They were shown to John by the angel, and they would be shown by the Lord's angel to the John class. There is no question that *Pastor Russell was the angel to the John epoch of the Church*—to the last members of the body of Christ, the Laodicean Church. Now if these things were to be shown to the John class by the angel, and the John class would feel almost like worshipping the Lord's servant for having fed them thus with the meat in due season, can we not see the picture complete? And when did this angel to the Laodicean period show these things to us? Before he died? Some of the things, yes. But we did not come to an understanding of all the symbols of Revelation from first to last until *after his death;* and how? Through the medium of the Seventh Volume of Scripture Studies. I say, therefore, that not only from the literary usage of the term, but according to the Book of Revelation, the Lord's people are justified in considering it as the posthumous work of Brother Russell,—the servant to whom the Lord had committed all His store of present truth. (Rev. 1:1; 19:10.)

He rested from his labors on the 31st day of October, 1916, but "his works did follow on," and he himself in commenting upon that text says that the words indicate that since 1878 those who would die would merely rest from the laborious features of the Harvest work, but the work which they were doing on this side the vail they would continue to do *on the other side.* On the strength of this text he said repeatedly in THE WATCH TOWER, and elsewhere, that the saints on the other side of the vail are "co-operating with us on this side." Do you think that has been true? If that is true with the saints from 1878 down to the present, it is surely true with the greatest servant of the Lord in this Harvest time, our dear Pastor. I say, "He rested from the laborious feature, but continued the Harvest work right on, and continued to cooperate with the Harvest workers from the other side, and I believe in some way the Lord has honored him to bring to your attention and mine an explanation of those symbols which John literally saw in vision. Therefore, the words of the Revelator, as explained by our dear Pastor, have come true; they have been fulfilled.

In conclusion, dear friends, when you hear anyone speaking of Volume Seven, I hope you will encourage them to realize that it is just as much a message from the Lord as are the preceding six volumes. Personally, I do not like to hear any of the truth friends, when they are addressed about the Seventh Volume, say, "Oh yes, I accept it. It is a good book, but of course there are lots of mistakes in it." I don't like to hear that. I would just as soon hear such a remark made when we would ask a brother in the truth, "What do you think of Volume One?" Now suppose he would answer you, "Oh, it is a good book. I accept it, but of course there are lots of mistakes in it." You would say that brother is *not very clear in the truth.* I would say the same thing if he made such a remark about Volume Seven. When we hear anyone begin to set forth the mistakes in any of the books and overlook the good things there, they are discounting the messages the Lord has given them at this time; and I say such an individual does not have a proper appreciation of what the Lord has given him. *There is no more reason why we should reject the Seventh Volume because of some statements there about the ending of the war in October, 1917, which did not come true, than there is that we should throw Volume Two away because we weren't all glorified in October, 1914.*

February 2, 1919, 8 P. M., Discourse by Bro. Wm. F. Hudgings

Academy Hall, New York City

Subject: "PRISON EXPERIENCES"

OUR text for this evening, dear friends, is found in the 1st Chapter of Philippians, verses 27, 28 and 29, in part: "Stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

I believe I voice the sentiment of all when I say that this text has been one of the most comforting to the Church as a whole that we have had before our minds during the past year. We have all been called upon to suffer much. Perhaps we may have some further privileges along that line. But it isn't the suffering, is it, dear friends, that specially concerns us when we realize the great favor that has been bestowed upon us to be ambassadors for the great Kingdom, which is now being

established upon the ruins of the old order; when we realize that the Lord has permitted us to have an inside understanding of His great plans and purposes in advance of the world? Can we not appreciate it as a privilege indeed, to suffer a little in connection with the dissemination of that message? I believe that is the spirit of the Lord's people generally. That was the spirit of the Apostle; and when he penned these words he was undergoing crucial trials and tests, when he was in prison and was called upon to suffer considerably because of the fact that he was faithfully upholding the banner of truth amidst that crooked and perverse generation. It is even so today! And in our text he calls attention to the fact that the truth is not imparted to you and to me for the purpose merely of our own benefit—our own enjoyment. He indicates that the Lord is not now disseminating His message simply that you and I might fold our hands and say, "Isn't this wonderful!" And then put forth no effort in carrying on the blessings to others. He indicates that unto us it is given not only to believe (enjoy) the truth, but *also to suffer* for His sake. "Hereunto were ye called;" and we shall be partakers of the Divine nature; we shall share with the Lord as joint heirs with Him in the Kingdom, "if so be that we *suffer* with Him that we may be glorified together." That is the spirit of the Apostle, as shown through all his writings. That is the true spirit of discipleship! And I believe we will find that spirit still prevailing amongst the members of the Church.

The Lord's people, during the past six months, have been called upon to undergo some very peculiar trials and tests. We have had trials from the very beginning of our consecration, to be sure; but not in such a public way have we been held up to scorn and ridicule as has been true during the past few months. But even this is a blessing! And when we come to view it in that light, dear friends, we can realize that we have the blessing of the Lord and that we are following the Apostle—even as he followed Christ, and so he asked us to do!

Now in the opening clause of this text which we have read there is a suggestion that seems to me peculiarly applicable to this time, and one which we should follow very literally, just as it reads: "Stand fast in *one spirit,* with *one mind, striving together* for the faith of the gospel. How complete and succinct are the Apostle's words in this connection! He leaves nothing out. We find a few today who are advocating very zealously the first two words of this text. They say that we must "stand fast." But they utterly ignore the balance of the Apostle's advice. He didn't say merely to *"stand fast,"* and then close the admonition; but he emphasizes *three times* in this *one sentence* the importance of the Lord's people *pulling together,*—standing together, while they "stand fast." "Stand fast in *one* mind; striving *together* for the faith of the Gospel." That is the argument of the Apostle in this connection; and some are preaching and advocating that the friends should "stand fast," but instead of "striving together" in *one spirit,* in *one mind,* they are pulling apart and separating themselves from others and starting various sects and schisms in the body, just exactly contrary to the Apostle's advice. Let us, dear friends, follow the admonition of the Apostle. "Stand fast in one spirit—with one mind; striving together" to carry forward the message that the Lord has given to you and me, as ambassadors of His Kingdom, to proclaim.

Well, you say, "That may cost us something!" Yes, it will cost us something. It has cost us something in the past, and will cost us something in the future, and if we think we can stand as ambassadors of this great Kingdom which is to supplant the present earthly order without opposition we are figuring wrong. The Scriptures clearly indicate that everyone who seeks to hold forth this message of truth amidst this crooked and perverse generation will meet with opposition. It is going to mean suffering and trials and tests, just as we have seen in the past, and will probably see in the future.

I have heard some of the friends make statements respecting our dear brethren who are now suffering in bonds for Christ's sake, and some have even gone so far as to say the brethren "are suffering because of indiscretion; that if they had been careful they could have *avoided* their experience." And I agree. We all agree that they could have avoided it. So could Jesus. So could the Apostle Paul, and the other faithful martyrs of the past. They all could have avoided their experiences of suffering in connection with disseminating the truth message. But why are we talking about *avoiding* these experiences, when the Lord's Word clearly indicates that "hereunto were ye called," and that we "shall be joint heirs with the Lord, *if so be that we suffer with Him.*" And why did He suffer? Because of holding forth the message of truth; because He pointed the finger of derision at the Pharisees—the clergy of that time; because He went into the Temple and drove out the money changers; because He went against the common thought of the day. That is the reason He suffered. "If so be that you suffer with Him, you shall be glorified together" with Him.

Some say, "Well, we should proclaim the truth, but why stir up strife? Why not merely preach the 'Divine Plan of the Ages,' and leave out this other feature about 'The Day of God's Wrath,' and 'The Day of His Vengeance upon Ecclesiasticism'? Why say anything about that? Why feature that part of the message?" I will tell you why: Because the Lord has commissioned us to do so.

Do you recall that on one Sabbath morning the Lord stood in the synagogue of His home city—Nazareth—and read a prophecy from the 61st of Isaiah, and He said, "These words are fulfilled in your hearing." What were the words? He said, "I am anointed to preach the glad tidings unto the meek, to bind up the brokenhearted, etc., etc." And He closed the book, and sat down. When we read those words today we are naturally interested in the statement of the Prophet Isaiah which thus applied to the Lord, and thereby applies to every member of His anointed body. Now when we open the book of Isaiah and we read the original prophecy which the Lord quoted, we find He only quoted it *in part.* He must have had some reason for so doing. We find the balance of the prophecy which He did not quote says this: "And to proclaim the day of vengeance of our God." Why did the Lord not quote that part of the statement of Isaiah when He read it in His home synagogue at Nazareth? The answer must be this: that part of the prophecy did not relate to the Lord at the time that He read this in the synagogue on that Sabbath morning, but that the whole prophecy applies to the anointed body of Christ, of which Jesus is the Head. He, therefore, quoted the part that applied to Him personally; the message that was due at that time. But the message of proclaiming "the vengeance of our God" was not then due; the "Day of Vengeance" was then eighteen centuries off. But now, how is it? We are standing right at that very time! If that prophecy of Isaiah is true, it must apply to you and to me, *now;* and that is the reason we understand the Lord did not quote it then,—because He left it for you and me to fulfill. He knew that the feet members of the body would courageously go forward and they would proclaim the message which the Prophet Isaiah foretold they should. Therefore, the peculiar message of today is the message that the Lord has here put into your mouth and mine—to proclaim the "Day of the Vengeance of our God." Vengeance upon whom? Upon the nation? Yes, but how and why? We investigate the Scriptures and see the reason for it. Principally, it is because of the unfaithfulness of the *clergy* class: and hence especially upon *them* God's vengeance is now directed.

Therefore, dear friends, if I understand anything about this prophecy of Isaiah, if I understand anything about the Scriptures applicable to the feet members of the body of Christ now living on the earth, it is this: That the Lord expects us to carry forward the message that is peculiarly applicable at this time, and to tell the people that Babylon is going to fall; that it is already tottering. It has not yet finally gone down to destruction, but it will go shortly. There are no doubt thousands upon thousands of the foolish virgin class that are still in darkness in those systems and they must come to know the truth.

Now, dear friends, it seems to me that those of us

who have folded our hands and said, "Well now, there is hardly anything else to do on this side the vail, except the development of character—no opportunity to proclaim the message,"—I think they are making the mistake of their lives! I believe the Lord is going to show to every one of us before long that instead of there being nothing to do, the very greatest work that we have ever been called upon to perform is just before us! Whereas, during the forty years harvest period we have had the privilege of bringing one another to the knowledge of the truth; and there are about fifty or seventy-five thousand rejoicing in the truth,—and many of these consecrated to the Lord. Nevertheless, I believe that we are going to see, within the immediate future, such a privilege extended to the Lord's people as never before, i. e., the bringing of the Message of Truth to the thousands upon thousands, and possibly hundreds of thousands, of the Foolish Virgin Class who are still slumbering and sleeping and who do not know of the Divine Plan. You and I have already been made acquainted with the message. We are standing upon the very threshold of the Kingdom. These people are still in darkness!

The Lord intends to *wind up earth's affairs, glorify the Church, bring the Great Company to a knowledge of the Truth, and then install these as servants of the Bride on the other side of the vail*—and this is all to take place within a comparatively short time. If that be true, dear friends, *who will the Lord use* to bring the *Message of Truth* to those *Foolish Virgins?* Do you think He will use someone who *does not know* the *Divine Plan?* He *wouldn't use anyone to teach* the plan *unless* they *understood* the *plan themselves.* Who in all the earth is *equipped* to *carry forward this message* to these brethren in darkness unless it be the *remaining members of the Church on this side the vail?* Some of us have been disappointed because we have not been glorified sooner. I believe, dear friends, that we will come to realize that the Lord knew exactly what He was doing and kept us here for a purpose, and now He is going to extend a great privilege to those who are desirous of having a share in His service; and I think that time is nearing.

Thinking of how the Lord may bring about conditions by which we will see thousands upon thousands coming to a knowledge of the truth and coming with a desire to know the Divine Plan, I have come to the conclusion, as no doubt you have, that the Lord will undoubtedly use some one, spectacular thing to rouse the attention of these who are now slumbering and sleeping and who do not realize the presence of the Lord and the nearness of His Kingdom. I believe as surely as I know I am standing here tonight that the suffering experiences that the Church has passed through during the past six months may be the pivot on which public sentiment will turn; that the facts we make known respecting the imprisonment of our brethren who at this moment are suffering in prison bonds without being admitted to bail will prove of such interest that we will find multitudes of people desiring to know all about the case. I should not be surprised that we will come to realize before long, dear friends, that the Lord's hand has been in this whole experience—not merely for the good of the Church in the way of character development; not merely for the good of the brethren themselves in bonds; but for the good of His cause in connection with the carrying forward of the Kingdom Message to those now slumbering in darkness. I scarcely need to refer to the facts in connection with the brethren's experience in order for you to appreciate the Lord's providence in it all. But we will mention a few things which were discussed by us during that blessed week in Raymond Street jail before they were taken away from me to Atlanta.

As you know, it was my privilege to precede them in bonds about ten days. On the 21st of June they were brought into that place where I was being held, and during the daily recreation periods (three times a day, of about an hour each) we had the privilege of fellowshipping and discussing some very interesting things in connection with their experience. I tell you, dear friends, it lifted the burden, and we could hardly see anything but joy in connection with the whole experience, and could realize vividly the words of the Apostle that we should *rejoice* in tribulation. And we were able to do it!

Doubtless many of these facts have already come to your attention, but they were so interesting to us that we have feasted upon them ever since. First of all, we might mention how the Lord has set this experience of the brethren before the Church as a most representative one and has pointed an index finger to it so that you and I can realize vividly that the Lord has a grand purpose in connection with the whole affair. For instance, the prominence of the figure *seven* in connection with the whole trial has so protruded itself upon our attention that we cannot mistake that it is more than merely a set of coincidences. For instance, the trial itself covered exactly fourteen court days—*seven* of those days were devoted to the preliminaries and the prosecution, whereas *seven* days were devoted to the defense. At the conclusion of that period the brethren were sentenced and convicted—eight of them—and then in the most remarkable way the eighth was separated from the others and the sentence came upon only *seven,* on the *21st* day of June. The *eighth* was sentenced exactly *twenty-one* days later—*three* times *seven.*

Then they were taken down to Raymond Street jail. None of us knew how long they would be there. They kept them there exactly *seven* days, and while there, the officers of the Society and both compilers of the *Seventh* Volume were placed on a *tier* of *cells* known as Number *Seven* on the *North* side.

At the end of the *seven* days they were removed to Queen's County jail.

Nobody knew how long they would be kept there. They were kept there exactly *seven* days.

And on the *seventh* day they were removed from there and taken to Atlanta on the *4th day of July* (the *seventh* month), which day was being celebrated by exactly *seven* nations for the first time in history.

These things are more than coincidences, and serve as so many index fingers pointing to the importance of the circumstances, and saying in no uncertain manner, to you and to me: This is one of the most remarkable occurrences in the history of the Church, and these brethren are representatives of the Church in suffering; and that instead of the Lord permitting us all to go to jail He has taken *seven* representatives there and their sentence (resting upon them) rest also upon you and upon me because of the fact that the court in pronouncing the sentence said:

"In the opinion of the Court, the *religious propaganda* which these defendants vigorously advocated and spread throughout the nation, as well as among our allies, is a greater danger than a division of the German army. If they had taken guns and swords and joined together the German army, the harm they could have done would have been insignificant compared with the results of their propaganda. A person preaching religion usually has some influence, and if he is sincere he is all the more effective. This aggravates, rather than mitigates the wrong they have done, etc." Indicating in clear cut terms that it was because of the *doctrines* that they were being sent to prison.

Now, dear friends, where does your responsibility and mine come in? Are we standing by those doctrines? If we are, then we are involved in that sentence, are we not? If we are not, dear friends, I think we are missing something. I like to think of the brethren as not only themselves suffering for Christ's sake, but you and I are companions with them in tribulation, and the sentence that rested upon them rests upon you and me; and I am glad to assume a share in the responsibility.

Let me tell you, dear friends, just something in this connection. I happened to know that at least one of those dear brethren could have avoided his sentence by just remaining silent. One of those brethren who is now in prison at Atlanta was going to have the case dismissed against him because of insufficient evidence. I will tell you his name: It was Brother MacMillan. At the end of the government's case, the Court indicated he would probably dismiss Brother MacMillan from the indictment because of insufficient evidence offered. That night

Brother MacMillan went to the attorney's office and said, "I want you to withdraw your motion for the dismissal of my share in this indictment; if Brother Rutherford and Brother Van Amburgh and these other brethren are going to prison because of Volume Seven I want to go, too," and he sat down and wrote out a statement taking his share of the responsibility, signed his name to it, and handed it to the attorneys, and the case went on; and he, as a voluntary sufferer, is there now in Atlanta penitentiary, and I think that the Lord loves him for it. And you love him for it, for we like to see such a spirit as that.

Now, dear friends, are we not ashamed? Some are trying to side-step the responsibility that is resting upon us, and say, "It is not because of the doctrines these brethren disseminated, but because of their own indiscretion." Oh, dear friends, let us ask the Lord to forgive us if we have ever had such a thought in our minds!

Now, dear friends, the words of the Apostle here come very close to our minds: "Unto you is given not only to believe the truth, but *also to suffer for its sake.*" Are we willing to do the latter? We are willing to do the former! We are willing to believe the truth! We are glad to believe the truth! But are we willing to take the rest of the statement? We are, dear friends, are we not? Oh, I hate the spirit of fear that is sometimes shown by a few. We are glad that it is a few.

I remember the case of one brother who was arrested and put into a filthy prison and the time came for his trial, and he said to his attorney, "It will not be necessary for you to subpoena any of the witnesses in my case. I am a Bible Student, and I will find plenty witnesses in the class who will be just anxious and glad to testify on my behalf, you won't need to subpoena any of them." But that brother was disappointed: he found at least two or three in that class—consecrated and prominent in the class, too—who hesitated or refused to appear as witnesses because they were afraid they might get into trouble themselves. They would not volunteer their service to sit upon the witness stand for a half hour, and answer truthfully questions which might be asked them by an attorney, because they feared they might be put in prison for contempt of court, or something like that. Oh, dear friends, isn't it enough to make us ashamed?

I recall Brother Rutherford speaking one day, just before the distribution of the Fall of Babylon tracts. Even then there were some who were afraid! There was one brother who wrote in and said, "I want you to send me a copy of the paper, and I will look it over, and tell you whether I will be willing to co-operate with the Society in distributing them." And that brother was supposed to be in heart harmony with the Truth. Brother Rutherford wrote back and said: "I do not believe the Society would want you to co-operate in the distribution of any of its literature, if you want to first examine and look it over and then decide. I do not believe that shows a very appreciative spirit of the agency the Lord has been pleased to use for more than forty years." I believe he answered the brother properly.

I think that the ones who are going to follow the admonition of the Apostle,—not only to "stand fast in the faith,"—but to strive together in one spirit and in one mind; co-operating for the advancement of the faith of the gospel; and we know, dear friends, that the great work that is before us is one which the Lord has clearly outlined.

The Fall of Babylon is near, and there is undoubtedly a *great message* that is yet to go forth in connection with its accomplishment. The Lord is able to bring about the conditions, and He will bring about the conditions so that His work will be *effective.* I believe that He is doing it *now,* and that we will see before long that instead of our having to hammer and drive to get anybody to listen to the truth, we will find a great many hungry hearts yearning for it. And as we intimated a while ago, *it may be the publishing of the facts in connection with the case of our brethren that may be the entering wedge. But that we will wait and see.*

In addition to the prominence of the figure *seven* in connection with their case, I wish to also mention some parallelisms suggested during the blessed week we were in Raymond Street jail together. First one brother would suggest something and then another, and by the end of the week we had some very interesting data compiled that I think has gladdened the hearts of the friends who have heard it. The Lord, in a most remarkable way, has shown a direct relationship between the experience of the feet members of the body and the experience which came upon the Head of the body nineteen centuries ago.

We know that the moon was pictorial of the Jewish dispensation, which came to a close in the days of our Lord. Even as the sun is a picture of the Gospel dispensation. There were great privileges that had been extended to the nominal Jewish house that passed away because they did not appreciate the Lord from Heaven, who had come. Even now we see that the Lord has cast aside the great nominal spiritual Israel because of the fact that they have not appreciated the Lord's Second Presence and co-operated in the carrying forward of the message now due. Rather, they have fought against it; even as they fought against our Lord and persecuted Him to His death. Now let us note some parallels.

Once a *year* the *sun* reaches its *zenith* in the heavens. Brother Russell suggests that the *waning* of the *moon* at the time of our Lord's *crucifixion* was suggestive of the *passing away* of the *privileges* that had been extended to that *nominal Jewish house* back there. Our *Lord* was *crucified* when the *moon* was at its *zenith* in the heaven. He was crucified on the *15th of Nisan* at *high noon,* according to Matthew's account. "There was darkness over the earth from the sixth hour." That would be *noon,* because the Jews reckoned daylight from about 6 A. M. It was apparently at high noon, therefore, that our *Lord's activities* on *earth* were *cut short,* on the 15th of Nisan when the moon was at its monthly zenith in the heavens.

These *seven representatives* of the Lord's people, and you and I, and all of us as feet members, had our *activities* in connection with the *harvest cut short* on the *21st* day of *June, 1918,* the *longest day* of the year, when the *sun* was at its zenith in the heavens. It was at that *hour* that the *sentence* was *pronounced* upon our *seven representatives.*

This matter is further emphasized when we look into the details of the circumstances as they occurred. Our brethren were *convicted* the *day previous* (June 20th), and the *Court* had *announced* that at *noon* on the following day he would pronounce sentence. About 11 A. M. the officers came to Raymond Street jail and took our brethren to the courthouse. Everything was arranged just before 12 o'clock for the judge to make his appearance in the court room and pronounce the sentence according to schedule. But 12 o'clock came, then 12:10, 12:30, 12:45, and the judge had not yet put in his appearance. *He did not arrive and impose sentence until 1 P. M.*

"Oh," you say, "I am sorry he spoiled the picture. Why couldn't he have gotten there on time?" I do not know why. He did not explain, but merely apologized for having been delayed an hour; and then he pronounced the sentence at 1 P. M. instead of 12 o'clock,—as announced. *But,* isn't it a *fact,* that all the *clocks* were *running one hour fast* all last summer? (Laughter.) And if he had pronounced that sentence at 12, it would have been one hour before the sun reached its *zenith* in the heavens, on this *longest day* in the year. The Lord permitted him to be *one hour late* in order that the *sentence* might come upon the seven representatives of the feet members of the body at exactly *high noon,* when the sun was at its very highest point in the heavens.

And then the sun began to wane, even as the moon waned back there at the crucifixion of our Lord, and showed the passing away of the privileges upon the nominal Jewish house. Just so, this pictures the passing away of the privileges of nominal Christendom down here. The picture is complete.

Let us see further: the 15th of Nisan back there when the Lord was crucified occurred on *Friday.* You look at the calendar and you will find the *21st day* of June in the year 1918 came upon a *Friday.*

Furthermore, the Lord was found *guilty* the *night*

previous,—Thursday, at a *late hour.* Our brethren, the seven representatives of the Feet Members of Christ, were found *guilty* the *night previous,* at a *late hour.*

I tell you we *cannot say* that these are merely *coincidences* and that the hand of God has not been in the whole circumstances; we *cannot* shut our *eyes* and say this is *merely* an *incident* in which seven or eight men were involved. It is *something* in which *you* and *I* and *everyone* as members of the feet of Christ are *involved.*

Now, dear friends, in view of the fact that the Lord has thus so peculiarly and particularly set forth this circumstance before our minds leads me to the conclusion that He is not through with the circumstances; that He intends to use the case of our brethren for bringing the truth to the attention of the world, and especially the Foolish Virgin Class, with such telling force that it will arouse them from their slumbers. Many will say, "Why did these seven Christians have to go to prison on a twenty-year sentence, and why were they *denied bail* pending the appeal of their case, when real out-and-out seditionists the country over were freely admitted to bail?" We are not finding fault. We are merely stating the facts as they exist. But the Lord in His own due time will make manifest the answer to these questions. The people will want to know the answer, they will demand the answer, I believe! Then they will say: "What were these men teaching? What was that book?" And the Lord in His providence may give us the privilege of answering their further questions.

I had a talk with an editor in St. Louis the other day. I merely alluded to the book, I was talking about the case in general, and I was struck with the interest that was aroused in his mind—not merely the fact of those men being in bonds—but his interest was in what they were teaching that sent them to jail. I was telling him about the case, and he would bring me back to the point. "But—what is that book they were publishing?" And after awhile he said: "Say, can you send me a copy?" I said, "No, I cannot, the book is under the ban." After a while he mentioned the book again, and just as I was leaving, as he shook my hand, he said, "Say, young man, will you promise me one thing? Will you promise to mail me a copy of that book the very day that the ban is lifted?" (Laughter.) And so I promised! and I am going to keep my promise. (Applause.)

I think, dear friends, that sentiment is rapidly changing, and I believe that it will not be very long before the people will be hungering for the truth. It seems that every picture in the Scriptures relating to these things sets forth that very fact. You recall that beautiful and wonderful article in the Watch Tower about "Joseph and His Brethren"? Our dear Pastor has written upon the subject at various times, treating Joseph and Benjamin as typical characters, and Benjamin as a type of the Great Company class. If that picture means anything, it undoubtedly shows that there is a great work to take place soon; that there will be all of this Benjamin class hungering for the truth before long, and you and I apparently are the only ones in the world who can give it to them. Of course, the Lord could give the blessing of truth by the angels of Heaven if He wanted to, but He has kept you and me on this side of the vail—For what reason? I think we will see the reason before long. We know that our dear Pastor always expected a literal fulfillment of the 149th Psalm on a scale that we have thus far never witnessed. "Let the saints be joyful in glory, and sing *aloud* upon their beds." "Sing aloud—" Do you get that? "Sing *aloud* on their beds with the two-edged sword in their hands," and he says that that refers to *this side the vail.* You remember that article in the Watch Tower from our dear Pastor regarding that applying to this side the vail; that the saints would have a glorious privilege of wielding that two-edged sword on this side the vail, "crying aloud upon their beds, and binding the kings with chains, and the nobles (of Babylon) with fetters of iron"? This honor hath all the saints.

We have had some privileges along that line already. But I believe the greater part of those privileges are in the future. No doubt we will soon see the message of truth brought to the attention of kings, and rulers and great ones of earth; even as Revelation 10:11 shows. I think that we will find that the Lord has not put these statements in the Scriptures as mere idle words, but that He intends that before the Church on this side the vail have accomplished their mission they will have so successfully and thoroughly spread the truth from one end of the earth to the other that it will not be true, as it is today, that you can go right out in this city and find people who have never heard of Brother Russell or Brother Rutherford. I dare say that already more people have become acquainted with the I. B. S. A. through last year's experiences than through any other one thing that has ever occurred in the history of the Church. If this be true even now, what will it be when the Lord's time comes for us to send forth the message and tell these facts before all the world? With sentiment rapidly changing we will probably enjoy before long the greatest privileges that you and I have ever had,—and perhaps have ever dreamed of.

Probably most everyone here has had some privilege along the line of bringing somebody into the truth. If so, you know the joy it brought to your heart as you went to your neighbor, day by day, evening after evening, and brought them to the class meetings and to Sunday lectures. You gave them tracts, and you gave them books, and you nourished them along and, oh, the joy that filled your heart when you realized the fruits of your labors! How will you feel, dear friends, if the Lord gives you the privilege before long of not only bringing *one* individual to a knowledge of the truth, but probably letting you bring into the truth tens or hundreds of those who are yet in darkness—real Virgins, even though foolish? Oh, the joy that will come to your heart if the Lord gives you that privilege! It will be a glorious privilege indeed, and we can see we would be "joyful in glory, singing aloud upon our beds," wielding this two-edged sword of truth, binding the kings (of ecclesiasticism, as well as otherwise) with chains, and the nobles with fetters of iron—the strong words of the gospel. Let us hold ourselves in readiness and if the Lord extends any privileges like that to us before long, let us take hold of them and leave the results to the Lord, realizing that "hereunto we have been called." It is not for us merely to *believe* the truth, but also to *suffer* for its sake.

We will now devote five or ten minutes to the discussion of our recent prison experiences, inasmuch as several of you have requested that I do so tonight. I do not consider these as matters of so much importance. In fact, there is not very much to tell, so far as my own experiences are concerned; but I believe if all the interesting facts in connection with the case of the other brethren were made known, you would appreciate that a great deal.

I was in prison for six months to a day. I was three months in Raymond Street jail, Brooklyn, and then was transferred to the Nassau County jail at Mineola, N. Y. I found conditions there very different from what they were here in the Brooklyn jail. They always searched the prisoners at Raymond Street jail every time they came back from court, and even literature, books, papers, etc., are taken away from them. When I entered I had a copy of the Bible, a copy of the Seventh Volume and a Watch Tower. They took the Watch Tower away from me, but let me have the Seventh Volume and the Bible. I think they thought both of them were Bibles. (Laughter.) And isn't it a fact? Volume Seven is merely part of the Bible. It is two books of the Bible with a few notes and comments upon those books. I asked the guard why he took the Watch Tower away from me. I explained that it was a religious magazine, and presumed he would be glad to have the prisoners surrounded with all the religious reading possible. He said, "Yes, but not that kind." (Laughter.) He muttered something as he threw it over into the waste basket, and I kindly asked him what it was he said. He responded, "I said, if it wasn't for that stuff you wouldn't have been here." (Laughter.) I guess he was right.

At the Raymond Street jail, the conditions are very different from what they are at Mineola. At the former place the prisoners are locked up twenty-four hours a day, with the exception of three recreation periods of one

hour each, with only one recreation period on Sundays and holidays. But I had much opportunity for study, and I appreciated that very much, indeed.

Finally I was transferred to Mineola,—much to my relief. It seems that all the officials at the Raymond Street jail are Catholic—from the warden down—and I was surprised to find out that at Mineola everything is Protestant—from sheriff down. And I had the privilege of relating to the Mineola keepers some of my experiences. They extended a very sympathetic ear and I was privileged to talk with the prisoners there, too. Some of them showed some interest in the truth. One or two read the First Volume almost through while I was there. One of them had almost finished Volume Two at the time I left. After I had been there about three days, they ceased locking me up. I was placed among the "trusties."

On Thanksgiving Day (indicative of the kindness of the officials there) the sheriff and the warden and keepers, at their own expense, gave a turkey dinner to every prisoner in both the male and female part of the institution. Learning that I was a minister, as they called me, they asked me if I would offer thanks at the Thanksgiving meal. This I did! Then the sheriff asked me to go into the female prison and speak a few words to the women. It was my privilege to give a short discourse to the female prisoners about the Kingdom; which seemed to be very much appreciated by the unfortunates.

It was wonderful how the Lord seemed to prepare circumstances for me so I could do a great deal of studying there at Mineola. But I regretted very much there was no light in my cell. It was always very dark during the evenings. There was only a faint glimmer that entered the cells from the outside of the tier. But one night when I came down to my cell one of the prisoners followed me in and said, "Why don't you turn on your light?" I said, "I wish I had one," and he immediately reached up and turned on a light. The prisoners there had gone to the trouble of procuring a cord which gave them light, and ran it into my cell that I might have a light. And they had done it entirely unknown to me, and with the consent and approval of the keepers! From that time on I had the privilege of studying as long as I wanted to each evening. I tried to use this added blessing to the glory of the Lord as much as possible, because I considered that as another direct evidence of the Lord's favor upon one of His children.

The time came for me to leave. It was through habeas corpus proceedings in the Supreme Court that I was released. When the petition for the writ was granted, Chief Justice White of the U. S. Supreme Court at Washington said he considered my imprisonment one of the greatest outrages upon justice which had come before the court, and for this reason the petition was granted in a most unusual manner. It was granted by a means which never occurred before in the history of the Supreme Court.

The proceedure first of all is this: You file a copy of the testimony and a preliminary brief, and if the Supreme Court sees any merit in the case they will then notify your attorney to file an application for the writ, which will be considered. But that does not mean the writ will be granted. But in this case, they didn't even wait for the attorneys to file an application. As soon as we filed the preliminary brief and they read over the testimony and found I had been held for contempt of court for six months for such truthful testimony as there given, they went right ahead and granted the writ *before formal application was even made.*

The result was that I was out on bail within about two weeks from the beginning of the proceedings, whereas ordinarily it might have taken four or five months. I am very thankful to the Lord for that! But I am specially thankful from this standpoint: that if Chief Justice White would characterize my imprisonment (which was merely an incident in the case of the other brethren) as one of the "greatest outrages on justice his mind could conceive of," what do you suppose the Supreme Court may say when they find that 125 other errors occur in the record of our brethren's case?

BRO. CLAYTON WOODWORTH

Delivered Several Days Before Trial, Brooklyn Tabernacle

SINCE the opportunity has been afforded me to address you once more I think you probably have been expecting to hear something in connection with the Book of Revelation. The whole of God's Word is equally precious to me; but you know I have given special study to one particular book in the last year and a half. Therefore, I thought we would have a little Revelation. Some of you know what I am going to talk about tonight. I thought if you were going to have a lesson in revelation we better have just as hard a one as we knew how; the harder the better, and so the text which I picked out is what is admitted to be one of the most difficult passages in the book: (Chapter 14.)

I will read from the 15th verse on: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

I am sure we will all agree that our Heavenly Father must have had some definite reason for putting this in His Word. No one can accuse *us* of having it put in ourselves. It has been there about two thousand years. If anybody had any very clear idea as to what this was intended to teach, it has not been disclosed only up until recently. The various commentators are all at sea as to what the passage might mean, and if I can judge from all the information that came into my possession, the dear truth friends themselves don't seem to be in any very different frame of mind.

Before the Seventh Volume of Scripture Studies was published, I had heard two explanations of the measurement. One was many times referred to by Brother Russell in his discourse on the "Battle of Armaggedon." He said in that discourse, you remember, that "worldly editors have called attention to the fact that the battle line in Europe was approximately 1600 miles long." It was noticed that the Greek word here rendered "furlongs" refers to a Greek unit of measure. And so these *editors* have suggested that perhaps these 1600 units of measurement represent 1600 miles of the great battle front in Europe and Asia. That was the view that I had accepted tentatively as being the correct explanation because Brother Russell had referred to it. He did not indorse it! but he merely said, *"Worldly editors* have referred to this." After working upon the manuscript of this book, a very intelligent brother who had made a careful study of the book for many years, suggested that this was 1600 minutes of longitude between the East and West, within which limits the great conflict is raging."

Subsequently after the book was published there came a number of suggestions from brothers and sisters who would have been glad to find a better explanation than we offered. I gave close attention to every suggestion which came to me. One was that if 1600 furlongs were thrown into a square—40 furlongs each way—we might see that it referred to the harvest. Another brother suggested that 1600 had been thrown into a square; and made a city in

area about the size of ancient Nineveh, and that was, in some respects a type of mystic Babylon; thus we might see a reference to the overthrow of Babylon. Another brother suggested that the units of measure would be 1600 years from the council of Arles, which met August 1st, in the year 3014, therefore 1600 years would bring us down to August 1, 1914; which statement was, that this council at Arles was the first council to suggest or bring into effect a union of Church and State; that there the horse bridles were put on, so to speak. There were some good thoughts connected with this brother's interpretation, and he labored earnestly to get me to accept it. I am going to refer to this several times later.

Another brother suggested that 1600 units of measure was merely intended as a symbolical number of 400; which is, in some respects a very significant number of "wisdom, justice, love and power"; the "four beasts," many times referred to in the Book of Revelation—400 times a hundred. And then a sister noted that the Siniatic manuscript does not speak of this as 1600 units of measure, but 1200 units, this sister has received a good deal of respect for her knowledge of the Bible as written before, and not during the Dark Ages. So they suggested that we stand by the Siniatic Manuscript which is the most valuable we have. Brother Russell used it as an authority: it is the oldest and most reliable and complete copy of the New Testament that we have. The sister suggested that this 1200 units of measure be translated in Sabbath day journeys. Now then eight goes into 1200 150 times. That would be 150 units of measure. She said this was a possible reference to five months: November and December of 1917, and January, February and March of 1918; it was within each of these months that the Lord's Church was privileged to engage in the last feature of the *harvest work*.

I gave a good deal of attention to all the suggestions, as I was bound to do, and as you would wish me, or anybody, to do who is trying to deal with the Lord's Word, because we all want the Truth, if we make a mistake in anything we want to find where it is, and rectify it, if we have not made any mistakes then we want to know that. So the object of this address is try to show, if I can, from the Scriptures that there haven't been any mistakes made in the treatment of this matter in the Seventh Volume: That it could not possibly refer to anything else, but a *book*. In order to study this passage properly let us consider the 14th chapter:

"And I looked and lo a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads." You have no difficulty to understand who is the Lamb! That is our Lord Jesus Christ: our Passover Lamb. That is the Lamb without spot or blemish: slain from the foundation of the world on our behalf. Oh, how beautifully the Apostle speaks of him as "the Power of the Flock." It also speaks about the sheep: those who are not powers: merely "little sheep" who are with Him. We are glad to be counted in with the Lord as little sheep. Glad that the Lord recognizes us at all! I can never forget the lesson Brother Barton presented at the Toronto Convention: You want to realize just how important your sacrifice is in the sight of God; compared with one complete and perfect bullock in the complete picture. So there are 144,000 sheep; and our Lord is the central figure of the picture. This evidently was fulfilled in the Lord's plan: about April 1, 1878. At that time there were evidently enough in the anti-chamber to have made up the entire Church of Christ: but the Lord knew that many of them would not prove faithful, and so he allowed the general call to continue for three and one-half years longer, and it lasted (as we know) until October 1, 1881. Since that time it has not been proper for us to say to anybody: "If you make your consecration to the Lord, and carry out your consecration faithfully you shall be privileged to sit down with Christ on the Throne." No, we can merely say "that is our hope; that is our expectation." On this basis we have made our consecration, and it is on that basis that we still continue to serve the Lord as we have opportunity. Most of us have come into the truth since 1881.

I might mention an authority for this statement that the whole 144,000 were standing on Mount Zion in the spring of 1878. Brother Russell, in his comments in Revelation 6, referred to this in an article in the Watch Tower on the Parable of the Wedding Feast. "The king came in to see the guests,"—implying that the full number was there. Since that time the Lord and His little company have been standing upon Mount Zion in the spirit of their minds—whether on that side of the vail, or on this side. And in the spirit of our minds we see the Lord as an all-powerful king working out His good will and pleasure; and in the spirit of our minds, we are associated with Him although still on this side the vail.

Now, those who are associated with the Lord on Mount Zion, have in their hands "harps." "Have you heard the new song; the song which the saints now may sing? How the old harp of Moses, and the sweet flute of John, with harmonious melody ring? It will float o'er the world in rapturous strain of glory and peace and good will." A song is something harmonious and pleasing to the ear. The Gospel is referred to as a song, for David says, "Thou hast put a new song into my mouth, even the loving kindness of our God." We continually sing this song. We could not sing it when we were in Babylon. We could not harmonize the law with the Gospel. They would have been glad to have had us bring forth the pleasing things out of God's word, if we just kept still. We could have stayed in the Churches if we were only willing to refrain from telling *all* the plan. There have been some who have tried that, but I don't think the Lord is pleased with that kind of a character.

"And they sang a new song." When I heard Brother Sampson the first time, I said, "I never heard anything like that before in my life." And the more I have heard of it since, the better it sounds. Another thing about it too: The more you tell and sing about that song, the better it sounds to yourself. *The truth is something that we keep by giving it away, and the more we give away, the more precious it is to us.*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Ch. 14:6, 7.) The word "angel" is a broad word: In the Greek it means a messenger. God may use any kind of a messenger in presenting the Everlasting Gospel to every nation and kindred and tongue and people. Who? Or what is that angel? Volume I of Scripture Studies. Just think it over! It does contain the "Everlasting Gospel." That is the one that God is going to preach by and by to every land, kindred and tongue and people.

Was it circulated through the heavens? "He saw an angel flying through the midst of Heaven." Powers: Spiritual control: Did this message go into the Baptist heaven? Or the Lutheran heaven? It did! It went back and forth through the ecclesiastical firmament and accomplished a purpose in "saying with a loud voice":—Did it have a low voice? No! There were over a million copies published and circulated in something like twenty-two languages. Some of the literature is in thirty-four languages. That is a "loud voice"! It says: "Fear God, and give glory to him." Is there anything in Volume I that makes you feel like referencing God? After you were fed on the creeds that were manufactured during the Dark Ages, and then suddenly God held this volume before your eyes, did it not make you have a different idea of God?

"Fear God and give glory to Him for the hour of his Judgment is come." Is there anything in Volume I about Judgment? Yes! The title of the book originally was Millennial Dawn—*the dawn of the millennium; and the dawn of the thousand year judgment day of Christ is at hand.*

I consider, therefore, that is a well proven point! AND AS FAST AS WE PROVE A POINT JUST TAKE A TACK AND DRIVE IT IN. You know how it is to stretch a carpet: You pull up a little piece, and try to tack it down. Of course you usually have to repeat it because the first time it gets twisted.

And it says the *SECOND* angel followed the first one, and its message was "Babylon is fallen." You remember the dispensations contained in the second volume! And you know how significantly they point to the date 1878; and how that chronologically Babylon was due to begin to fall April 1st of that year (1878); and she has been falling ever since. She is in a pretty bad condition now. And as proof that Babylon the great is in a fallen condition there is an interesting chapter in the end of the book. The last chapter is devoted to *"The Man of Sin."* It shows there how the "Man of Sin" is Papacy—the Anti-Christ: That Papal System is Babylon the Great.

Concerning the *THIRD* angel there are a number of statements made: The third angel speaks of the harvest. The third volume of Scripture Studies speaks of the harvest. It shows that during the harvest time the kind of work the Lord would have us do was the harvest work. There is also the statement, "Blessed are the dead who die in the Lord from now, and henceforth. They rest from their labors, but their works do follow them." That appears for the first time in Volume III. Now I suggest something that will show you whether a person is dead or not. If a person is really dead, you can step on his toes and he won't say a thing; you can walk all over them, they won't object. You can scold at them, and they will not scold back. You can flatter them, but it is like water rolling off a duck's back. You can think these things over and you will be able to decide whether you belong to the dead class or not. (Laughter.)

"And another angel came out of the temple, saying to him that sat upon the clouds, thrust in thy sickle and reap the vine of the earth (harvest), and the angel thrust in his sickle on the earth." This refers to the reaping of the wheat from the tares; gathering the wheat in to the Lord's garner. How could this angel be that came out of this peculiar temple (as though it was a temple different from any other)? It seems to me that plainly refers to the Great Pyramid of Egypt, which is a peculiar temple of its own; and there is something which came out of that temple that has taught God's people a great many lessons. All the lessons taught by this Temple are in harmony with the other lessons. And the third volume of Scripture Studies, in which this appears as the last chapter, sets this off as though it were a separate book. It has a little preface, and a title page, and some introductory remarks; but it is bound in the third volume. And still it comes out of a special place! It comes out of the "temple." You remember that message which came to us in book form regarding God's Pyramid in the Land of Egypt—the great "altar"!

"And he cried like a lion" (Isa. 21)—which looks like the devil—the clergy, I am pretty sure. "My Lord I stand upon the Watch Tower and behold here cometh a chariot of men . . . Come, Babylon is fallen, and the great image is broken on the ground." This picture here is illustrating to my mind the way the seven volumes of Scripture Studies appears to the clergy. They appeared as plagues to them: "And I saw these seven angels come forth, clothed in white linen, and having their breasts girded with golden girdles." In preparing the manuscript for the large portion of the seventh volume I noticed that the word here rendered linen is a different word than any other rendered in the Bible; and I merely noted that it was not the kind of linen from which the robe of the Bride of Christ is woven. I wonder how many of you remember seeing that? (Three hands indicated they saw it.) Well, it is there just the same! Here is a peculiar word, and I thought God must have had some special reason for so stating this matter; and I did not know what it was then, but I do now. It has reference to the fact that these messengers who came forth are printed upon white paper—white linen: clean and white. Linen is one of the finest kinds of paper known. "And girded with gold." How much value would a book be to you if it consisted of 600 pages but not pasted together. Where could I read page 475? You would be continually fussing about for the thing. This should be bound to be of any use to you. You have to "gird" them together. You ask: What about the golden girdle? You will see the golden girdles: Seven books would be printed on white paper; well bound and stamped in gold.

Then it says: "They came forth out of the Tabernacle." You have all studied Tabernacle Shadows. (Laughter.) *The entire seven volumes of Scripture Studies came forth from Tabernacle Shadows.* Here it was that Brother Russell saw clearly the philosophy of God's plan.

After introducing the third plague it says: "And I heard the Altar say, Even so, Lord God Almighty." This "altar" is the altar to the Lord in the midst of the land of Egypt.

Concerning the *FOURTH* angel: "He poured out his vial upon the sun." The fourth volume was sent to the clergy. Brother Russell sent this volume to all the clergy whose addresses could be procured. And it says: "The men cursed God" because of these things. It was about that time that they began to accuse Brother Russell as being untruthful and evil; and so they continued down to the time of his death.

In connection with the *FIFTH* angel it says, "He poured out his vial upon the seat of the beast." (Siniatic MMS.) The beast is papacy; and the seat of the beast is the place where it rests; presumably the doctrines. And the fundamental doctrines of papacy are the Trinity; the immortality of man; and the doctrine of eternal torment. Those questions are thoroughly discussed in the fifth volume of Scripture Studies.

And after introducing the sixth volume it also introduces a verse or two that would be just as well for me if it had not been in the Bible. It says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." I am not going to explain that now—for reasons that I expect to explain it to a *selected* audience later in the week. (This matter was thoroughly commented on at the trial of our brethren—as drawn out through cross-examination of Brother Woodworth.)

However, all this is aside from the point which I want to bring out, *i. e.,* the meaning of the last four verses of the 14th chapter. You see, dear friends, that throughout these chapters it has been discussing books—the harvest literature. What would be the most reasonable thing to find after noting that all the rest of the chapters were talking about books? I think you would say with me that the most reasonable thing to anticipate would be that it refers to a book.

"And another angel came out of heaven, he also having a sharp sickle." Who is that "other angel"? I know of one who has great power on the other side of the vail. That is Brother Russell! "Blessed is that servant whom you find so doing. Verily I say he will make him ruler over all the truth." I don't find any place where the Lord limited that to Brother Russell's period on this side the vail; and we note that it says in this very same chapter that rest in their labors, but their works follow after them. Brother Russell has more power there than he had on this side. What do you think about that?

"And another angel came out of the temple; he had a sharp sickle; and another came out of the altar, which had power over fire." Who is this angel? This angel is mentioned four times in the Book of Revelation. It is mentioned in the seventh chapter (3rd to the 5th verses); and there it seems to me very clearly refers to the Watch Tower Bible & Tract Society. You have the explanation in the seventh volume. The angel had power over the fire and gathered these coals of fire and scattered them through the earth literally. After the seventh volume of Scripture Studies was issued it was suddenly sent out, or hurled deliberately broadcast amongst the readers of the Tower. And it is referred to again in the 18th chapter as an "angel standing in the sun." In the second verse it speaks about one mighty voice saying, "mighty Babylon is fallen and has become the habitation of demons, and unclean and hateful birds. And another voice said 'come out of her, my people.'" Now the truth people have backed up the message by distributing the literature which is to invite the people to come out. That is another voice which is here referred to: Here, I was prepared to see that the other angel which came out of the altar was the society—

after Brother Russell's death. Then we get the thought too that this other angel, coming out of the altar, represents the fact that the society is supported by the sacrifices of the Lord's little ones. It is kept up by contributions from you, and you, and you. Here a little; and there a little.

Did the truth friends fulfill the latter part of this verse? "Another angel came out of the altar which had power over the fire!" "And they cried with a loud voice: thrust in a sharp sickle, and gather the clusters of the vine of the earth!" Was there anything like that happened? I will ask you a question. When you heard Brother Russell was dead (after you thought of your own personal loss) did you not think of what an unspeakable loss it was to the church; just at this time when the world was passing through new, strange and terrible experiences? Did it not seem to be a great pity that he was taken away without furnishing the seventh volume? Did you not feel disappointed? I did! I thought: "Oh, dear Brother Russell, why did you go away without doing what you expected you would do throughout the entire harvest time! We looked to you! You promised! And we understood your intention! Why did you go away?" That is the way I felt! There you see was that cry. Don't you see? It was not an outward cry. It was an inward cry. They cried with a loud cry to him saying, "thrust in thy sharp sickle and gather the clusters of the vine of the earth." The statement is that the "angel thrust in his sickle and gathered the vine of the earth. It into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress EVEN UNTO THE HORSE BRIDLES, BY THE SPACE OF A THOUSAND *and* SIX HUNDRED FURLONGS."

That means the book was prepared outside of headquarters—in Scranton, at a certain distance from Bethel, and the Lord had his own reasons to thus have it prepared outside Bethel. And Babylon began to fall.

You know what happened on the 16th of March! If you don't I do! (Laughter.) I believe the book has accomplished God's purpose; and if it has then surely we are glad.

This brings us down to the last clause: And it says: "At a distance 1600 furlongs." It is "1200 furlongs" in the Siniatic Manuscript. You know what the seventh volume has to say about that. Perhaps you would like to know how that came to be there. In the first place it was because I could not think of anything else. Had I been able to think of another explanation I would have put it there. And I did not think of that one directly. Here is the way I came to think of it. I was specially interested in the explanation Brother Russell referred to. But I did not know how to identify it with the great European war, for I noticed the European battle line was 2100 miles long instead of 1600. That was my first disappointment. Then when I found out the measurement had shrunken to 1200 I could not see how any one could conscientiously stretch it. The truth friends are pretty sharp you know! One hundred forty-seven miles was the distance from the city. What city? It could hardly mean Babylon, because that is down through the middle of Europe. That don't mean Rome. I could not think of anything that was 147 miles away from Rome. This is what went through my mind: The word city means Ecclesiastical Government. I thought of Bethel. Here is the Lord's Truth Movement. I wondered if that could be the city. I went out through New England on a tour—having a map in mind—I thought that would land somewhere around Hartford. Then I came down the coast and figured that would fall a little bit short of Baltimore or Lancaster. I could not try going down that way. I started north; and then west. I could not see how Albany would come in, in that it was about 150 miles away from the city. Then I came to Scranton. But this was a weary thought. I thought that to be absurd for I knew the time table did not indicate this distance. I was about to lay the matter aside, and go to the Lord. I did not know what to do. But I happened to think about the great cut-off by the Lackawanna R. R. where they run right through the mountains; and there you go along about twelve or fifteen miles on the most wonderful road bed in the world. Sometimes you find yourself as high as twenty-four feet in the air; down below you see the farms, etc. I called up the railroad office to find out about the distance. They said it was 111 miles. I then made a mental deduction. I wrote down here to someone you know very well (a good faithful brother, who is an old farmer and accustomed to passing upon land) and requesting him to carefully measure the distance between Bethel and Hoboken. He measured it twice and the measurements were put in the original manuscript exactly as given. It came out within one-tenth of a mile. A few days later, I told Brother Fisher. He was surprised. On the first of April Brother Fisher moved, and in the stress of moving forgot all about the distance matter and thought of nothing but tacking down carpets, etc. He moved a number of blocks further away from the railway station. I went down and asked him, "Why did you move?" He said, "Because I found rents were cheaper." I asked him, "Do you think that was the reason you moved? You are getting four blocks farther away from the Lackawanna. There is one-fourth of the book that is yet to be written and that makes the difference of one-tenth of a mile." Thus it came out according to God's Word.

The Lord put that in the book. First, to make the book appear foolish in the eyes of those that do not believe as we believe. The Lord is carrying us in the palm of His hand. We are His people. God wished us to know that He would select His own tools to do the work. The Lord purposed to show the Church that the book would be written in such a place and in such a way, that none of the truth friends need to stumble. Those who have since gone out from us and made all these statements about the seventh volume never tell you about the fact that the book was written before they started this. The manuscript, so far as I was concerned, was all finished and in the book before I heard of even a suspicion, or difficulty of any kind. We were too busy to know what was going on. We were working for our worldly employers during the day. And we were working earnestly on the book early in the morning, and late at night.

You can evidently see that passage could not refer to anything else but this book. And the Lord wanted us to know that he is managing this whole affair; and we are right in His hand. We don't care what happens. We belong to the Lord, and if He is *through* with us—*alright*, if *not*, we are *ready*. If He wants to *put us in cold storage* and save us for something He has yet to do, then let us be willing!

"THE EZEKIEL TEMPLE"

By Bro. Geo. H. Fisher

At Brooklyn Tabernacle, Oct. 14, 1917, 3:00 P. M.

PART I

IT seems as though now at the close of the Age, long after the Master has knocked at the heart of each of His followers, that a multitude, many thousands, yet a little number comparatively, the remainder of the 144,000, are yet to enter the gate of Heaven, and it seems that the door of Heaven opens a little wider and the Lord gives us a little better glimpse of things beyond the vail and things beyond the trouble than we have ever had before. This is just what we might expect of one so loving and kind as our Master. We love Him, but our love for Him is not to be compared with His love for us. And so, as we stand upon the threshold of this door (the Temple door), he has opened it perhaps a little wider to let the crowd in that is coming and as we stand before the portals prepared to go in the Master opens the door a little more and gives us this wonderful picture, which is

perhaps a plainer vision of some things that lie beyond than we have ever had before.

One of the dear friends was up there at Scranton,—Sister Siebert. Somehow or other, because I had been over Ezekiel it got around that I knew something about Ezekiel, but I didn't. Brother Woodworth knew a great deal about Revelation. Sister Siebert said to me, "Sit down and explain Ezekiel to me." If she had asked me to do any other impossible thing I could not have started with any greater misgivings. I opened the back of the Bible and there something Brother Russell said opened up that first chapter and it was that comment which said the great cloud enfolding itself was the time of trouble. As often as I had looked it over I had never noticed that. At any rate, it was a suggestion and enough. I sat down and explained the chapter then as it appears in the book. Before that I had never understood it. Nothing supernatural about that. Something Brother Russell had written was enough to throw light on the whole chapter. This is the way it was all through the book.

At every point where difficulties seemed insurmountable something Brother Russell had written threw enough light on that section to make it understandable. *If Brother Russell had written less than he did I notice Brother Fisher could not have understood it.* So we attribute the work to Brother Russell, and I think we do so justly, because the Lord illuminated the points through Brother Russell's writings, which perhaps no other man could have explained, which threw light on the whole thing.

The way it was started was like this. Sister Siebert came to Brooklyn and told the Executive Committee that two brethren knew something about Revelation and Ezekiel and the Executive Committee requested Brother Woodworth and Brother Fisher to present such matter as they might feel able, that it might be considered with other matter. *That was the commission.*

Now, this chart represents the finished work of God. It also represents the steps toward that finished work.

In Ephesians 1:8-11 the Apostle speaks about "God hath abounded toward us in all wisdom and prudence, having made known unto us the secret of His will (this is what we see before us), that in the dispensation of the fullness of times He might gather together in one (under one) all things in Christ, both which are in Heaven and on earth, even in Him." He speaks of the same thing in Col. 1:19, "For it pleased the Father that in Him should all fulness dwell. And having made peace through the blood of His cross (by Christ) reconciling all things to Himself, whether they be in Heaven or on earth."

This is what is pictured in Ezekiel 40:14, and our attitude of mind toward this wonderful temple is expressed by the Prophet, who was a type of our beloved Pastor Russell. "And the man said unto me." You know in prophecy in the case of the man in linen and the six others which Ezekiel saw, the man represented Pastor Russell. We know that Brother Russell saw that man was himself. "The man said unto me, Son of Man, behold with thine eyes and hear with thine ears (Spiritual ears unstopped. Don't treat it lightly, don't pass it over), set thine heart upon all that I shall show you." Why are we brought this far along the Narrow Way? Why do we see the gates of Heaven throwing such a light upon our way? "It is to the intent that I might show them unto thee that thou art brought hither," thus far along the way, that they might be shown unto us, that they might be opened unto us, the vision seen of men of old time, which holy men of God desired to look into and had not been able. And as we see it, what are we to do? Shut it up in dark closets. It might get us into trouble! "Declare all that thou seest to the house of Israel (Christendom)." Everyone must have a chance to see it.

Ezek. 43:10. "Thou son of man show the great sanctuary (the plan) unto the house of Israel (tell about the great plan of God), that they may be ashamed of their iniquities." And surely there is a showdown now of Christendom's iniquities. Who ever dreamed that that book contains the denunciations it does of the house of Israel. "That they may be ashamed of their iniquities." I should think they would be ashamed, wouldn't you? Any Christian man that realizes that he has been a partner in these practices should be ashamed, and all men having the Holy Spirit will be ashamed. "That they may be ashamed of their iniquities, and let them measure the pattern." Let them take the word of God and take their measure.

Ezek. 43:11. "If they are ashamed of all that they have done, then show them the form of the house." Tell them all they will hear. "Show them the form of the house and the fashion thereof, and all the ordinances thereof and all the laws thereof and write it down in their sight." They will read that Seventh Volume. "Write it in their sight that they may keep the form and all the ordinances thereof and do them."

You see this man Ezekiel going into the temple. It shows him at the East Gate. We first see the Temple as though it was like a dream, and there is a lack of connectedness in it. It looks as though it was on the top of a mountain and on the slopes of the mountain was the frame of a city below. The city would refer to the civil government of the Age and the Temple the religious organization.

There stood the man with the measure. "Behold there was the man"—Pastor Russell—"whose appearance was like the appearance of brass," or copper, a priest justified by faith in the merit of Christ imputed to him, "with a line of flax in his hand." Flax is linen. In his power was linen to measure with, "and a reed to measure with."

In Rev. 14:1 it says, "There was given me a reed like a rod, and the angel stood saying, Rise and measure the Temple of God." This measurement of a reed six cubits long applied to any object means the full measure of the Word of God relating to that object. So we would understand. With the reed he measured the Temple, Sanctuary, and the whole building, with the flax he measured only one thing. That measurement was that of the life-giving stream that flowed out from the Temple, past the altar, through the East Gate and thence through successive depths of one thousand to four thousand cubits respectively, thence to the Dead Sea. The world lies in the valley and shadow of death. The water of life flowed into the Dead Sea for its cleansing and revivifying.

Pastor Russell said something about four, viz., the four quarters of the race course. That was it, wasn't it? The waters gave life. "He that loveth is begotten of God." So with life, there is no life without love. Where love comes in there is life. So it was plain that the first thousand cubits meant measuring up to the extreme completeness of obedience to the Lord in duty love. The second thousand cubits meant measuring to the fulness of the Divine standard with reference to love for God's glorious character. The third thousand cubits meant measuring up to the standard of love for the brethren. The fourth thousand, measuring up to the full standard of Divine love in loving our enemies.

You will notice that anyone in that stream who possessed duty love only was paddling around in the water up to his ankles. No man has fully gotten into the stream of Divine Love until he attains the Fourth Degree.

We will first compare the Temple with the Tabernacle. The Temple is simply the Tabernacle with additions. It is the Tabernacle over again. Instead of having a wall around the Tabernacle, it had a curtain, and a curtain is not made up of one, but many members, many fibres, many strings put together. When you think of it, the curtain around the Tabernacle represented Christ, Christ's righteousness, and those to whom it was imputed. Here in the Temple we find a wall around the court. It is built of stones. These walls around the Courts and around the Temple are built of large stones.

Some are going to be stones in the Temple. That is where you want to be. You all want to be stones in the Temple. You have no invitation to be a part of the Inner Court wall or of the Outer Court wall. Why try to qualify for the Great Company wall when you might as well be in the Temple? Why be living stones not cut specifically to pattern?

There is a measurement for the outer wall. It was one reed thick. That is one of the first things measured. It is called a building. "The building was six cubits high and six cubits thick." That wasn't a very large building.

What kind of a building was it? A building is a structure, anything built. This structure here, this wall here, that which was built here, this building was six by six cubits.

Now remember the reed was six cubits long. The reed is the full measure of the Word of God. It represents that this class represented in this wall measured up to the full measure of the Word of God relating to it, and stands as a wall in advance of whatever is indicated by this Outer Court plane here.

This Outer Court plane represents human perfection. It represents tentative justification for those who had not received the Holy Spirit. Those who did receive the Holy Spirit receive actual justification, i. e., the priests and the Great Company. So this Outer Court wall represents tentative justification during the millennium, during the thousand years when the hosts of mankind are struggling to rise up the seven steps to the Outer Court plane.

One class will already have qualified for it. That class is spoken of in Heb. 11, which endured incredible sufferings and trials that they might have a better resurrection, Elijah, Elisha, David, Abraham, Isaac, Jacob, and the other Ancient Worthies, who were living stones cut out and laid away, waiting to be built into this Outer Court wall. In the future we hope to be the ones who will be patterns to the great hordes of twenty billions of people now in the grave.

The Temple wall is also six cubits thick. The Temple has double walls, the inner is six cubits thick. What does it mean? It means it is to be made up of living stones, each one of which has measured to the full measure of the Word of God for that plane indicated by its location, i. e., the Divine nature. One hundred and forty-four thousand stones in that wall. One reed thick, six cubits thick, they will have measured up fully to every requirement of the Word of God before they pass beyond the vail.

How thick is the Great Company wall? Turn to Ezek. 40 to 48th chapters and find it if you can. It isn't there. It just says it is a wall. Does it **say** it is six cubits thick? It isn't six cubits thick. Those **who** go into that wall are stones cut all manner of shapes **and** sizes. This is the class which is spoken of in 1 Cor. 3:10-15, in which the Apostle Paul speaks of himself as the master builder, laying the foundation. Paul lays the foundation, which is Christ, and everyone who has the Holy Spirit is on that foundation. Does the Great Company measure to the full stature of Christ, or the full requirements of the Word of God? They measure all the way from (as Job says it) "getting through by the skin of their teeth," to just coming a shaving short of the six cubits of the full measure of the Word of God. So there is no measure spoken of for the Inner Court wall.

This Inner Court types those in the Tabernacle Court after the Church has passed beyond the vail. You know what class will be living there when those tentatively justified who have fled from the Court through persecutions coming upon the world, and all Christian people, in the near future. In the French Revolution if any man happened to call himself a Christian, you know what happened to him. I don't need to tell the dreadful story. When persecutions get severe, every man will say, "This is too warm for me, I am no Christian." Those who are tentatively justified and not on this strong foundation will be swept by the fire of that day and leave in there the Great Company only. They are the only ones left there after the Church is gone and they are the class that steps, as it were, from this life to the next to be on the Inner Court plane.

And so this inner place, the Most Holy, is called the Word of God, called under another word which means the same thing,—the oracle. That word has two meanings. In ancient superstitions, when Alexander was starting on his world-wide conquest he went to the Oracle of Delphi and there received the oracle of the gods. The oracle means the place, and also the message from the place. The Logos also means the word that proceeds from Him or in Him.

Our place is in the Temple. We can't stop in the Outer Court. You can stop in the Inner Court here if you want to. You would have breathing space, you think. You would be a servant! That is where you are called to, the Temple itself. "Few there be that find it." You are not going to stop on these steps of the gate to the Inner Court, but you are going to stop in the "oracle" of God, the great Word of God, a member of it.

The different gates have different meanings, different usages in the Temple. The East Gate is colored red, the same as the altar. Ezek. 43, "Afterward he brought me to the gate, even that gate that looks toward the east." Behold, he saw something there. Turn back to Ezekiel, first chapter, and see that wonderful vision. When first beginning to understand that we didn't see as clearly as now what that glory was. We first thought it was God Himself. No, it was not. Brother Russell threw light on that too. He made all things plain. There isn't a thing that he didn't make plain if we make a little careful application of what he said. This is the place where Pastor Russell makes this plain. Ezek. 43:1-4, "Afterward he brought me to the gate, even the gate that looketh toward the east, and behold the glory of the God of Israel came from the way of the east, and His voice was like a noise of many waters and the earth shined with His glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city, and the visions were like the vision that I saw by the river Chebar, and I fell upon my face. And the glory of the Lord came into the house by the way of the east."

Here is where Pastor Russell told us what it was. Ezek. 44:1, 2, "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Then saith the Lord unto me, This gate shall be shut, it shall not be opened, because the Lord God of Israel hath entered in by it, therefore it shall be shut." And Pastor Russell said the door would be shut. Isn't it plain? What it meant is that the glory of God that went in was the church, the little flock of 144,000. Small in number but great in glory. When you read the vision read this into it. Where you see the great four living attributes, Wisdom, Justice, Love and Power, each combining the others, and see the great wheels, the great plan, whirling wheels it calls them in the Hebrew, in constant operation, and see the firmament above, the golden globe, reaching up to the throne, it represents the Christ, head and body, and so when the glory of God went in at the east gate the Christ went in; and when they have gone in, according to another picture, when the virgins have gone in the door is to be shut. So when the glory of God went through the door was shut and the Great Company could not come in that way. The only ones that can come in that way are those coming in by the blood, those that suffer with Him.

The wonderful glory of God is the Church. How harmonize it, because it doesn't say the church entered in, but that Jehovah entered in? How about the Church? You know that little Tabernacle, the small room is called the Most Holy. It is made of gold. Gold types the Divine nature. What metal is the Holy made of? Gold, too. Have you got the Divine nature? What is Divine about us? Christ had the mind of God and we have the mind of Christ. You have the mind of God. There are some things you can't understand this side the vail. It seems that God in a certain sense identifies Himself with His own word. I say His word, for anyone's mind is made up of a collection of ideas and thoughts. And so here, you speak of the mind of God and you speak of the Word of God. How beautiful it is to see clearly how those things all mean the Word of God. So when the mind of God is in us it is the same mind of God that was in the Apostles and the Lord Jesus. When God, the mind of God, in His humble children, beginning with the Lord Jesus, down to the lowest child, when the mind of God goes in—in the Church, God goes in because God identifies Himself with the Church. Christ said, "If my words abide in you, I and My Father abide in you."

This East Gate is the same color as the altar. The gate is peculiarly made. In our land when going into a house, there is usually a simple door or gateway. In Oriental countries it was (and still is, I believe) a custom on account of the enemies and robbers, to make the door

in the form of a corridor with dark chambers on either side and no man could pass that gate without satisfying the guards that he would fulfill the conditions necessary to pass. And so these gates represent Christ, the outer one Christ in the flesh, the one on the Inner Court, Christ as a New Creature.

There are seven chambers, and seven steps to pass, the full measure of the Word of God to be met, seven chambers to go by. A place typifies a condition. The full measure of the Word of God has to be met by those passing through this gate and this is the gate of justification by faith, being justified by the blood of Christ.

Now notice this Inner Court gate here represents the same thing on the spirit plane. Instead of seven steps there are eight steps. Seven is easy to understand. Seven is a symbol of completeness. There is nothing symbolical about eight until you think that eight is made up of one plus seven. The first step is the change from human to spiritual, of the mind, the heart, the will. You can call that, if you so desire, the resurrection. It is called a resurrection, because we are now spoken of as being raised to sit with Christ in heavenly places. That has happened. That is step number one.

You and I are going up those steps now. This puts you on the foundation of being in Christ, anointed, having the Holy Spirit. Paul says something about that foundation. He speaks about the only foundation which is laid, which is Christ, and then you are building something on it. If you are building with wood, hay and stubble you are stopping on this Inner Court plane.

There won't be much breathing space there because of the great multitude of people on it. All who haven't measured to the full measure of the Word of God after begetting are on the Inner Court plane. Here in the Temple is where the breathing space is, and here only, because there are so few in there. Like the big jobs, the fellow at the top, earning $50,000 doesn't need to worry so much as the man down the ladder earning two dollars a day.

Paul says this, "At the last day the fire shall try every man's work of what sort it is." (I Cor. 3:1.) The fire shall try your work and mine and before we get through everything that can be destroyed will be wiped off.

The 144,000 and one will have built with gold, silver and precious stones. Perhaps you are building with gold, silver and precious stones, then you are going up those golden steps of the Temple. How much higher? This Outer Court gate has seven steps, the inner eight. How much higher is the Temple. You will find it stated in chapters 40 to 48. You will find nothing stated about how many steps there are from the Inner Court plane to the Temple plane. Why not? Who can measure the difference between the finite and the infinite, the difference between the glory of the Great Company and the Little Flock, being of like substance with the Father. It can't be expressed in number of steps, so the number is not given. But those who progress up those steps there, many of you are doing it, are on those steps, and will be raised to the plane of the Temple.

Its height was six cubits above the Inner Court plane. That familiar old measurement, which means the full measure of the Word of God. Those on the Temple plane have measured up to the full measure of the Word of God. Can you measure perfect love? It is immeasurable.

Here is a love that is like light. Some have dark hair and some white hair. The light shines on both black and white. The Divine love from the Temple, that wonderful love light shines upon all. He gives His gospel of love to all. The love light of that Gospel shines on the just and the unjust. No difference. The 144,000 love that way. Are you one of them? That is the standard.

What steps are you on? Those steps lead to glory, honor and immortality. All who remain on those Inner Court steps get the place of servants. Do you want to be a servant when you could be a king?

"And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their shame and their abominations which they have committed." (Ezek. 44:13.) If you are going to be of the Great Company give up all idea of direct service to God, and be prepared to take a lower place.

Do you want to be ashamed to look the Lord in the face? They shall bear their shame and be on the Inner Court plane where they might have been in the Temple. "And they shall bear their shame and the abominations which they have committed."

God is good. I cannot exhort anybody too much. There is one place to which we are called. We are called to go through the gate of Justification, and up the steps of spirit begetting, and through our course of preparation, just for one purpose, that we might participate in the blood. This is all done in order that we might have something to offer. Now aren't we going to offer that which is given us to offer? It is all given to us that we might build on the foundation of Jesus Christ, gold, silver, and precious stones, that when the fire comes, and the fire is burning now, our building might not be swept away.

"THE EZEKIEL TEMPLE"

By Bro. Geo. H. Fisher

At Brooklyn Tabernacle, Oct. 14, 1917, 8:00 P. M.

PART II

THE Apostle Paul tells us in Eph. 2:18-22, "Through Him we both (Jews and Gentiles) have access by one spirit unto the Father." Think of it! Access to the Father! "Now, therefore, ye are no more strangers and foreigners." Which we were—strangers. "But fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building (the Sanctuary, the Temple) fitly framed together groweth unto a holy temple in the Lord. In whom we are also builded together for an habitation of God through the Spirit." So, friends, we will look at this great Temple tonight, which represents the habitation of God through the Spirit.

Our Saviour told us this, speaking in dark language, "Destroy this temple and in three days I will raise it up again." They knew not that He spoke of the temple of His body. We are all familiar with the idea of the temple of His body being destroyed and raised up in three thousand year days. We have seen in addition to this body of Christ a company who are not entirely faithful, other members of His body, in a larger sense. And so in this sanctuary of God, this great sanctuary to be the dwelling place of God through the spirit, we have the ingathering of the whole family of God, all the wandering, sinful children of Adam, all gathered into this Outer Court, which represents restitution for the whole race of mankind. On a higher plane the Inner Court, tinted in blue, represents the elevation of some of the children of Adam, who leave their father's house to be on the angelic plane, and a few of them on this Temple foundation, which builded better than the others, who build not of wood, hay and stubble, but of gold, silver and precious stones, and they are represented by the Temple, tinted in gold. They are raised to the nature of God Himself. These receive the exceeding great and precious promises whereby they are made of the nature of Jehovah, with like substance of God and of Jesus Christ. So this great Temple which Ezekiel saw in vision represents the ingathering of the whole family of God.

Up at the top here is a little building called the western building, west of the Temple. In looking up the various

pictures of Temple built by Solomon, Zerubbabel, and Herod, we could find only one sketch showing a building like this and we couldn't find out the use of it. Here is a building not in line with the ransom. They do not come by the blood. It answers in some respects to the position of the angels. You know the Bible says the Church shall judge and rule the angels. We might expect to find somewhere represented the angelic hosts, those faithful and those not faithful, and thus it seems as though this western building, as it is called, may be considered as picturing the position of the angels, subject to the Temple, but not connected with the ransom.

There is a difference between the inner and outer gates. The peculiarity is that the construction is reversed. The Porch of the Outer Court is passed last on getting into the Court, and for the Inner Court it is passed first. You come by all the requirements first and the Porch last on getting into the Outer Court, and for the Inner Court you come by the Porch first and all the requirements last. The difference is the difference between being resurrected on the human, or the spirit plane, saying nothing of the Divine plane. On the human plane a human being has to make all the conditions of the Word of God before he is resurrected. That is true, isn't it? So the Porch represents resurrection. Conditions all met, first progress made, and resurrection finally attained. Now on the spirit plane God reverses things.

As one brother put it, "God reverses the process on the natural and spiritual planes. A child has no mind when it is born. Its mind comes by use of the five senses and by storing nerve centers of the brain. So in the natural world or natural birth, body comes first and mind second. In the spiritual birth, mind comes first and body afterward."

That is a wise provision. Consider something like this. There are going to be 144,000 fortunate happy beings raised to the Divine, immortal plane. One hundred and forty-four thousand and one. Suppose God gave them the immortal nature first, then developed mind in them. They might go wrong. So God reverses the process on the spirit plane, He gives them mind first, that is called spirit begetting, and body afterward—spirit birth.

There is no candlestick, or no table of shewbread in the Temple. Instead of the golden Altar for sacrifice, there is a wooden table. "This is the table before Jehovah." (Ezek. 41:22.) It is one of the privileges of the priests that they should be at God's table. It is something like what the Lord said, "Ye cannot eat at the table of the Lord and the tables of devils." It means the condition in which you eat of spiritual food. It is possible that this is the table around which the marriage feast will gather.

At any rate it looks as though those in that chamber were members of the body of the Christ, from whom will flow the word, as though this whole Temple represents them in the glorified condition, represents their minds, as it were the new mind enclosed in the Divine body. This will be the memorial of the sacrifices gone through, represented in the table, those sacrifices and that period of enlightenment at the golden candlestick and the feeding on the Word of God and offering of their best heart endeavors on the golden Altar. Everyone will remember all those things.

We might mention some things about these gates. Red represents, in a general way, the ransom, not entirely so, because the Ancient Worthies are pictured as coming from the East Gate. While not partaking of the sufferings of Christ, they had sufferings like them. Moses preferred the reproach of Christ to the treasures of Egypt. Now first you come right in to the altar. The altar is the mathematical center of the Temple. If you take the plan of the division of the land among the tribes, and the holy offering of the tribes, the altar is the center. This place is so near to the Great Pyramid that it could be called the earth's geographical center. The Ancient Worthies are partners in the sufferings of Christ. They come in at the East Gate. Others receiving the application of the ransom are pictured by the pink color. Wherever you see the pink color on this chart it represents the application of the ransom. The color we took for restitution is green. It is a good color for a chart. The Outer Court could be colored a green tint, representing the enjoyments of restitution.

As we come into the Inner Court we see two little chambers called the singers' chambers. They are intended not to show Divine nature, but that the priests, those of the Divine nature, function or do something here, as they do in the Temple and chambers. What do they do here? The ones who attain the Divine nature will be fond of singing. We learn about a song in Rev. 14:3. "And I heard as it were a new song, and no man could sing that song but the 144,000." We believe that the two chambers represent the royal priesthood singing the song of Moses and the Lamb throughout eternity, the eternal song of the priests, singing the blessings of restitution for the people. Here they are near the Inner Court, their singing can be heard by all the people gathered in the Outer Court. This is represented by the chamber at the North Gate with its aspect toward the South. Then there will be a chamber alongside the East Gate with its aspect toward the North, which represents the priests singing the song of the Lamb that came from Heaven, singing the praises of that Lamb and the praises of the Heavenly Kingdom, because the Lamb of God is spoken of as supreme in the Kingdom. (Ezek. 40:44.)

We find that the Levites had land given them. On the chart in the Seventh Volume, you will find a square piece of land with the upper portion for the priests, the middle for the Levites, and the lower for the secular, or civil government, the city. The land for the priests types the condition of the Little Flock, types the same thing as the Temple plane. The land for the Levites types the Court, and the land for the city types the Outer Court. It is said that the Levites would have land for thirty chambers. Nor star differeth from star in glory. Among those raised to this plane of being we expect there will be thirty grades of glory and honor, because a place types a condition, and those chambers or villages, or places, we might expect to symbolize the thirty conditions or degrees of honor among the Great Company, because the Great Company will consist of people on the spirit plane who have been faithful all the way from just a little bit, just enough faithfulness not to be called unfaithful, up to those that just miss going up the steps of the Temple and attaining the perfection of the Divine life.

How about the priests? We find that the land given to them types the condition of the nature of God. We are told "star differeth from star in glory, so also is the resurrection of the dead." (1 Cor. 15:41, 42.) That resurrection is so great that the Apostle calls it "the Resurrection of the Dead." We think the priests' dwelling places type glory and honor among them. One brother might have made a greater exertion than another. All on the Divine plane will be equal as respects the attainment of Divine love, but there will be differences in other respects. I wouldn't say it would be in the use of our talents. We find that the reward is one reward for all,—"enter into the joy of the Lord." There are going to be differences. One brother could attain Divine love and another might have more Divine love than he. It might be that. It might be that is the explanation. It is the best I could offer. It is something that can only be seen darkly now.

There is an interesting class here, the Princes. They represent the Ancient Worthies. They were allowed to operate in the Outer Court. The East Door was closed because the glory of God had gone through it, yet that Gate the Princes could use. During the period when the great Kingdom of God is being established, the Princes shall sit in the East Gate and eat their food. The food the Princes will eat of, might be considered as using the Word of God relating to the blood of Christ, to be applied for the world.

Brother Russell has indicated at different times, rather obscurely, that people in this life, who lived up to their consciences fairly well, even if they did not get the Holy Spirit, would be benefitted by it in the resurrection. You know he has made such statements and teachings.

We will take for example a Roman Catholic that lived a thousand years ago. All the teachings he received were teachings, nothing about which were spiritual. He couldn't

have a Bible, for a Bible cost a fortune. This brother, a member of the household of faith, believing that that which was taught him was the truth, did his level best to live up to it, would have an advantage in the resurrection. Should he have an advantage? I believe he should. Here we have it in Ezek. 46:16, referring to the land that belonged to the Princes, the Ancient Worthies, it says, "If the prince give a gift unto his sons, the inheritance thereof shall be his sons', it shall be their possession by inheritance." A place types a condition. The land typifies the better resurrection of the Ancient Worthies. I cannot see but that it means that it will be one of the joys and pleasures of the Ancient Worthies to take those who by God's grace lived good, conscientious lives, *not knowing spiritual things,* and elevating them to the condition of human perfection earlier than the close of the millennium. If they have a loyal spirit and love the Ancient Worthies they will be called sons.

Ezek. 46:17. "If he (the Prince) give a gift of his inheritance to one of his servants (raised to the better resurrection) then it shall be the servant's to the year of liberty (that year when Christ shall deliver the Millennial Kingdom over to God by giving it to the children of Adam) after it shall return to the prince." If anyone has a mental attitude of a servant, to do things simply because it pays to serve, or something like that, although he may get a reward he will lose it at the end of the millennium, because there will be somebody around to see that the people are separated from everything they can be separated from. Satan will be loosed to see if some cannot be deceived. Possibly means some will have a servile attitude, not that of a son. They will lose their inheritance, they will pass into the Second Death possibly.

Our Lord in speaking of a good deed done by some Jew, said, "Thou shalt be recompensed in the resurrection of the just." He will be benefitted by his good deeds. I believe a heathen man who has tried as Paul says to do by nature the things contained in the law, if he try by strong effort and a resolute good will to live a good life, his conscience excusing him continually, should be benefitted in the resurrection of the dead. I believe he might be one of those, who, when he comes to a knowledge of the Son of God and the Kingdom in operation, the Ancient Worthies will be glad to honor with the same condition as themselves.

Here is the Temple, "Ye grow into an Holy Temple of the Lord." It has a double wall with a space between. The space between these double walls is not a characteristic of the Ezekiel Temple alone. If you read over carefully the description of the Temples erected by Zerubbabel and Solomon you will find it speaks in similar language that those temples have double walls. It seems as though the platform represents the plane of being, the nature, and the building represents the new mind in that nature. *You know all there is that is made of us now that is being fashioned now after the fashion of Christ, is the mind. We are transformed by the renewing of our minds. We think the Temple represents the mind of the New Creature on the Divine plane. That is how we can say that the Holy would typify the memorial of the things of our probationary or tentative spirit born condition in this life.*

What use was made of these little chambers here? We read that between the inner and the outer walls of the Temple were little chambers or rooms. What does it mean? A place typifies a condition. Those rooms typify a condition. Those rooms were in three stories. According to the plan given us, the bottom story was four cubits, or six feet wide.

As the wall went up to the second story they made the wall thinner. It went to the third story and got still thinner, and the third was bigger than the first. The language is hard to read, but that is what it means. These side chambers were in three stories. What does that mean? A place typifies a condition. As these stories were one higher than the other, and as you know a place typifies a condition, the differences of height typifies differences of planes of being or condition. As this Court is higher than the outside ground, and the Inner Court higher than the Outer Court, and the Pavement or Platform of the Temple higher than the Inner Court, so in these chambers we have three stories or levels. It is more glorious to be in the Great Company than in the restitution class. They will see God, but not serve Him.

We read of the Levites that the people were told to love them. So, friends, if any of us happen to fall into the condition of the Great Company, while we may have a certain memory of shame to bear, yet we will have the heartfelt love of the whole world of mankind. That makes us feel better. God is good, no matter where we are.

These three chambers represent memories of the Christ, head and body, memories of the things done on the three planes of being, memories of things done on the plane of justification, on the spirit begotten plane, and on the highest, the Divine plane.

Our Lord tells that there is something better than a bank account, something better than all the money in the National Bank of New York. If we had the money in the Bank of New York we could move mountains. There is something better than treasure. The Lord says we are to lay up treasures in Heaven. I think this heathen man whom we spoke of, or the Jew of whom the Lord said "Thou shalt be recompensed in the resurrection of the just," have laid up treasure in the mind of the Lord, treasures on the human plane. The Lord will not forget it. So we read that if anyone does a good deed to a prophet he will receive the reward of a prophet. The heathen man when his conscience excuses him, is laying up treasure in the lower chamber.

Some won't reach the highest nature, yet have striven, they have just come short of perfect love. They have laid up treasure in Heaven on the second story. I know there are thousands of good men have laid a good deal of treasure in the first story and many have laid up treasure in the second story, but the greatest treasure is in the top story, treasures of gold, silver, and precious stones of character development, of true treasure in our minds and hearts, treasures of love, Divine love, represented by the gold, which typifies the love part of the Word of God. "He that loveth is begotten of God and is in the light."

The light is the Word of God, and the Word of God is represented by the gold. So, friends, when somebody does you a bad turn in or out of the Truth, and you love them, you are like the electric light, your love is shining upon all. If, no matter what a person does to or says about you, you love them just the same, you have laid up treasures of gold. In laying up treasures like that you are developing a character jewel, maybe a diamond. It may be that God deposits a diamond and gold for you. When you learn more and more about the Truth and your mind becomes more and more filled with the transforming influence of the Word of God, the Lord lays up treasures of silver for you. Treasures of gold, silver, and precious stones. How big is your pile up there? Have you any kind of a pile up there?

Each of these stories had thirty chambers. There is that thirty again. We will know what thirty means as a symbol when we get beyond the vail. If this chart were drawn to represent those little chambers we would have little cross lines indicating thirty conditions, and little staircases leading to each floor. If you are living in a house, which rooms would you like the best, front or back? Here are the front rooms, and here are the back rooms, way back here to the West. A place typifies a condition. Thirty rooms, thirty conditions, thirty planes of glory.

Why, these little chambers in the front of this great house are to be packed full of treasure, while the back ones will have just enough to let the occupant through on the Divine plane, each star differing from star in glory. Has your chamber a fulness of treasure, or is it empty? Are you going to be a front room or a back room overcomer? How are you overcoming? Are you piling the back room with a little treasure once in a while? Our Saviour will say, "Put down on the credit side one jewel for John Smith." Or are you piling them in so fast that they can hardly be counted? I want my treasure on the top floor, front. Where do you want yours? It is the same on each story, rooms on each floor.

There is a beautiful picture in Ezek. 41:16-18 of the purpose of the great sanctuary. It is the interior decora-

tive scheme. Perhaps some of the friends have been interior decorators, so they will want to know something about the interior decorative scheme. The decorations were on each one of the gates and the posts. They were decorated with palm trees. You wouldn't call that very beautiful. Palm trees are good enough for God. "The righteous is as the palm tree." If a man have the benefits of the ransom applied to him, the picture of perfect humanity will be held before him continually. The picture is impressed upon him that the purpose of this sanctuary is for the development and preservation of perfect humanity, and so these palm trees occur so often, that wherever a man turns he will see palm trees and the lesson is that of perfect humanity. The great sanctuary is for the purpose of blessing all the families and kindreds of earth with the blessings of perfect humanity, and as they come in here inside the porch they will see the palm tree decorations. There will be palm trees at the gates; and cherubim and palm tree decorations in the Temple.

Those cherubim in Ezekiel typify qualities of God embodied in the Church, in you and in all of us, all the faithful 144,000, whether they be Methodists, Catholics, or Baptists, whatever name they were called in past ages. Some overcome without shaking off the shackles of Babylon. No doubt about that. Of course, everybody now has the chance to get out of Babylon, and it would be difficult to overcome in Babylon now.

Twenty billions, when reanimated and when consecrating themselves here to God, do not consecrate direct to God, but to the one to whom they belong. They consecrate themselves to Christ, Head and Body, and the priests receive the consecrations in the side chambers here. The Little Flock, the Christ Head and Body, receiving the consecrations of the people is pictured by the priest receiving the flesh of these sacrifices.

Now the priest wouldn't eat them raw. These buildings were called side chambers. Before the priest would eat the offering, something would be done. These corner chambers are called boiling places where the flesh was boiled. When a man offered an animal, it was taken by the priests to these boiling places. There were chimneys in them. I know this, that when Ezekiel comes back he will know how to build the Sanctuary if it is ever to be built. I think he will laugh at our plan, but it was the best we could do.

Here is a man coming from the dead. We will select some man whose name we know. We will say he has been reanimated and consecrates himself. We will say it is a man who never claimed to be a Christian, a man who could hardly have lived a better life in many respects, and wasn't an angel either. Abraham Lincoln never professed Christianity. We will treat of him as one case. Here is the Little Flock, represented in the side chambers here. The word comes up that Lincoln is back and has consecrated himself. Won't they feel good when Abraham Lincoln comes back? That noble man, one of the noblest men that ever walked the soil of America! Or we have word that Edison is back from the dead. How useful he may be, how useful he is now. They take him and bring him in here.

Abraham Lincoln told stories that the ladies couldn't be around when he told them. Abraham Lincoln starts to tell a story. He is told, "Abraham, those stories don't go now." He starts another again, for nothing ever happened before from telling stories. Instead of being laughed at they take him up here and boil him a little bit, for the meat must be boiled before it can be eaten and assimilated. Boiling is the application of heat tempered with water. It means the application of stripes tempered with Divine love, the water of the Word of God. Each man like him coming up, not knowing the Master's will, will be boiled a little. He will have to undergo a few stripes, a little boiling.

Then out here somebody else comes up. Say it is, well, perhaps some of your neighbors that wasn't quite what he ought to have been. We all know people that are not real good. Some men steal and some cheat, women gossip and things like that. This man comes up from the dead and starts to steal. Well, you must not steal. He gets boiled a little. The Levites boil him a little this time. He is the Judas kind. The characteristic of Judas was that he took money and kept on taking what was in the bag. He was a willful thief. This man says, "I don't care if I did get hurt a little." "He that knoweth the Master's will and doeth it not shall be beaten with many stripes." The word tells that these corner places are boiling and baking places. They will bake him. He will get some pretty sharp and severe trials, many stripes—baked.

You and I have experiences like that. We suffer things, we have been boiled and roasted some times. We get into hot water when we get boiled. We do something we know we should not have done, then we are baked. We have fiery trials as a correction to teach us not to do that again. We are baked too.

As Abraham Lincoln makes progress and Edison comes up and turns from making plowshares into swords, to turning battleships into mowing machines, how they will rejoice at the progress of these great men. If there is joy in Heaven over one sinner that repenteth, think of the joy when twenty-two billions repent. Do you want to be there to enjoy these feasts, to enjoy forever that great love feast? To all eternity there will be stories, they will talk over the glorious stories of consecration, not only for the thousand years, but year by year. As Brother John Edgar said, "Day by day renew your consecration, and daily seek to carry it out." Day by day people of the world will consecrate at this Temple and the priests forever will feast with joy and gladness over the billions that have repented and are making progress on this earth.

We see Heavenly things plainer now. Do you want to be up there or down here? Is there any comparison? Do you want to be there standing before God with the privileges of the whole sanctuary area? You can go anywhere if you are up there. The priests went anywhere. They can mingle with the people invisibly, as Christ did with the Apostles after His resurrection. By God's grace let us renew our consecration, and let us daily seek to carry it out and let our consecration be to the very best things. If the wealthiest man on earth offered you or sent you an invitation and you looked him up in Bradstreet's or Dun's and find out that his offer is bona fide, he invites you to live with him and he will treat you like a son, give you money, and you can live on Fifth Avenue, and you can have a country home, and fifty automobiles, would you tell him, "Mr. Jones, I think you have a beautiful house. I like the looks of your automobiles and I know that the invitation is bona fide, but I like Child's restaurants. Child's is good enough. They make such good pies"? Why not live with the millionaire? Are your ambitions cheap or great? Will you be content, do you want to bear shame and disgrace, and at the same time be loved and blessed of the people, or do you want to have the love of the people without shame and disgrace of having everybody know just how you failed, and it wasn't necessary, because you attempted to defend human rights? Brother Russell said of himself, "I have no human rights that anybody has to respect." Are we any greater than this great teacher? Have we got to fight for rights when Pastor Russell set this example?

Let us so participate in the blood that when we pass through here we will not be putting our treasures in the second story or third story rear, but in the top story front. Let us be one of that company through whom Christ will bring back from the dead all the billions of mankind. If you want to bless your sons, your father, your mother, your brothers, your sisters, and want to be in a position to pour blessings on them all, then by God's grace renew your consecration tonight right here now, that you may lay up treasure in Heaven, that you might be in that eternal love feast of the priests! Amen!

SEVEN BRETHREN IMPRISONED

In a testimony of Sister MacMillan, the following excerpts were read from a letter received from Brother MacMillan:

"Dec. 28, 1918. My Dear Mollie:—I am writing to you at Pittsburgh this week, as you will no doubt be there at the convention in a few days. Well, Christmas has come and is gone. We have a real good time. Friends from all over the country sent us good things to eat, or cards. It was a real Christmas. Brother Woodworth would get as much excitement and joy out of each package as a 10-year-old boy; and I enjoyed seeing him.

"I will not attempt to answer all the kind remembrances nor burden you to do so, however, you will no doubt see many at Pittsburgh. Tell them all that the gifts and cards made us glad and that we were able (through the kindness of the officials) to *share our good* things with others, so instead of reaching eight, they *reached over 150*. I am enclosing a few letters from friends, but cannot send you all of them. . . . I hope you will have a good time at the convention. Please tell everyone that I am well and as happy as a man or New Creature can be in jail, and that I am looking forward to the happy day when we all will not only be free from prison, but also free from the old fallen bodies and forever united with the Lord and all His faithful. Had a splendid time in Sunday School today. We have united our class with the Jews, and I spoke today, while Brother Rutherford spoke to the Christian Scientists. "So on we go, no knowing," etc.

"With heaps of love to you and all, as ever,
"A. H. MACMILLAN."

In a testimony, Sister VanAmburgh said, "Brother VanAmburgh wanted to write a letter but was not permitted to do so, but desired that his testimony be given." She said, "Our brethren were quite well, rejoicing in all their experiences, knowing divine providence is over all. Shut up in their little 5x9 rooms for fourteen hours a day, they think of the Lord's goodness, the love of the friends, their desire to serve them, and how much they will enjoy their freedom when in the Lord's due time, He says, 'It is enough, Come, I have other service now for you to perform.' Bro. VanAmburgh said:

"'Assure the dear friends of our great love and fervent prayers that the Lord will continue to bless them richly with grace for every time of need. No doubt the new year has as many surprises and blessings as the past one, so we need to search our hearts carefully lest any root of bitterness start and we stumble. WE WANT THAT CROWN. Assure them of my deep love for all. Ask them to please sing Hymn 328 as part of my testimony.'"

She said further: "It would make you glad, indeed, to know how their hearts were warmed, cheered and touched by the shower of Christmas remembrances from the dear friends. They would like to thank all."

BROTHER RUTHERFORD

"I am now rejoicing in the sufferings on your account, and I am filling up the remainder of the afflictions of the Anointed One, in my flesh, on behalf of his body, which is the congregation." Col. 1:24, Diaglott.

What could bring greater joy to the Christian here on earth than to have the Lord's favor clearly made manifest to him? The Apostle Paul, who had such experience, wrote: "It is given unto you as a privilege, not only to believe on the Lord Jesus, but also to suffer on his account." (Phil. 1:29.) There are probably no men on earth today who are more highly favored and who are happier than the brethren now in prison. They are conscious of their entire innocence of intentional wrong-doing, and rejoice to be suffering with Christ for loyally serving Him.

On the 6th day of May an indictment was returned by the Federal Grand Jury for the Eastern District of New York at Brooklyn against the following: J. F. Rutherford, W. E. VanAmburgh, A. H. MacMillan, F. H. Robison, C. J. Woodworth, Geo. H. Fisher, R. J. Martin, G. De Cecca and R. H. Hirsh, charging them with conspiracy to obstruct the United States in the prosecution of the war. (Jer. 38:4.) The indictment was in four counts, each charging a separate and distinct offense under different parts of the statute. This statute, known as the Espionage Law, was enacted June 15, 1917, and is strictly a war measure. It would be impossible to violate it when the country is at peace.

The indictment as originally returned charged that the conspiracy was entered into some time between April 6, 1917 (the date when the United States declared war) and May 6, 1918. Upon motion, the Government specified the date of the alleged offense as between June 15, 1917, and May 6, 1918. The case was called for trial on June 3, and the Government dismissed as to R. H. Hirsh.

The jury that was to try the case was impaneled June 4, and the taking of testimony began June 5. The trial progressed until June 21, when sentence was pronounced. Throughout the entire time the defendants were calm and serenely happy, conscious that the Lord was with them and that he was permitting the experiences for his own wise purpose. One spectator referred to them as "dignified, pale-faced Russellites." Another said: "Those fellows always have a smile. They will be smiling when they get behind the bars, and when they go to the gallows." Little does the world realize why the Christian smiles.

A conspiracy is an agreement between two or more persons to commit an unlawful act. At the trial the Government contended that "The Fnished Mystery" was written and published designedly to hinder the United States in raising an army and prosecuting the war, and that the defendants had written to members of the International Bible Students Association within draft age letters that interfered with the raising of an army. "The Finished Mystery" was offered in evidence by the Government, and portions of it read, particularly the preface, pages 247-252, 406, 407 and 469. The Government's counsel contended that these pages were designedly hidden in different parts of the book for the purpose of first getting a person interested in some other part of the book and then he would be influenced by the statements concerning war; that the publishing of the book, The Bible Students' Monthly and The Watch Tower, and the writing of letters to conscientious objectors were overt acts in carrying out the conspiracy. Defendants denied all such, and proved clearly and substantially the following facts:

Synopsis of Argument

That the International Bible Students Association is wholly a religious organization; that the members accept as their principles of belief the Holy Bible, as expounded by Pastor Russell; that Pastor Russell in his lifetime wrote and published six volumes of Studies in the Scriptures, and as early as 1896 promised the Seventh Volume, and that it would treat the prophecies of Ezekiel and Revelation; that on his deathbed he stated some one else would write the Seventh Volume; that shortly after his death the Executive Committee of the Watch Tower Bible and Tract Society authorized Brothers Clayton J. Woodworth and George H. Fisher to write and submit manuscript for consideration, without any promise being made concerning publication; that all the manuscript on Revelation, except the extract from an article by the Rev. John Haynes Holmes, was completed before the United States got into the war, and that all the manuscript of the entire book, except the "Temple" chapter in Ezekiel, was in the hands of the printer before the enactment of the Espionage Law, hence the impossibility of any such conspiracy as charged having been entered into with intentions to violate that law. Not one of the defendants saw or even knew of the existence of the Espionage Law until March, 1918;

but the Court held this fact to be immaterial and ruled it out, even on the question of intent.

The evidence further showed that the letters written by the defendants were replies to inquiries made by brethren of the International Bible Students Association, for advice under the law governing the selective draft.

Brother De Cecca did not take the witness stand. Each of the other seven testified that they never at any time had combined, agreed or conspired to do anything whatsoever to affect the draft or to interfere with the Government in the prosecution of the war, nor did they have any thought of so doing; that they never had any intention of interfering in any manner with the war; that their work was wholly religious and not at all political; that they did not solicit members, and never advised or encouraged any one to resist the draft; that the letters written were sent to those whom they knew to be consecrated Christians who, under the law, were entitled to advice; and that they were not opposed to the Nation's going to war, but that as consecrated Christians they themselves could not engage in mortal combat.

The law requires that before one can be convicted the proof must show that he wilfully committed the act with the intent to interfere with or obstruct the Government in its prosecution of the war. The defendants testified that they never at any time entertained such an intent and had no desire whatsoever to impede the Government in any manner. They further testified that their lives for years past had been devoted exclusively to religious work—telling the divine plan for the blessing of mankind; that the Lord had foretold the war, and that for them to be against the war would mean to be against that which the Lord has permitted; hence all their efforts were confined exclusively to religious work.

Christians Always Misunderstood

Verily the unconsecrated cannot understand the consecrated Christian. It was so with the Master; and it is equally so with his followers. As an example, the Government put in evidence a letter written by a brother to some brethren in camp, saying: "We rejoice with you, dear brethren, that you are having opportunities of study and fellowship together. Be of good courage and hold fast; a little while and the fight will be over, and then you will be glad that you have stood for the Lord and righteousness." This the prosecution construed as an overt act to resist the draft and encourage insubordination, whereas all Christian brethren understand the words to apply entirely to the Christian warfare and as having no application to worldly matters. To be misunderstood is a part of the sufferings for Christ's sake. Some day all will be made clear. What a happy day that will be!

The summing up by counsel occupied the greater part of two days. Counsel for the defense, Mr. Sparks and Mr. Fuller, made splendid addresses, which were both eloquent and forceful, and which brought forth many expressions of commendation from their auditors. These are both noble men, and God will reward them in His due time.

Sentence Imposed

The case went to the jury about 5 P. M. on June 20, and at 10:20 the same night a verdict of "Guilty" on all four counts was returned against all the defendants. They were sent away to jail at midnight and returned into court for sentence the day following, when seven of them were sentenced to twenty years imprisonment at Atlanta, Ga., on each count, the sentence to commence and run concurrently on each of the four counts. The brethren were not at all disturbed, knowing themselves to be in the Lord's hands. Their serene calmness was astounding to the large crowd gathered in the court room, and officers were heard to say: "We never before saw men like those."

Our brethren were then taken to a private room, where their wives and other friends were kindly permitted to serve a bountiful luncheon; and several hours were spent in sweet fellowship together. The bystanders looked on with amazement at the happy faces of all these Christian brethren. Again the testimony was given that these have walked with Jesus and learned of Him.

It was exactly high noon (sun time) Friday, June 21, when the Judge pronounced sentence against the seven brethren, Brother De Cecca's sentence being deferred for further investigation. This was the longest day of the year, and just at noon the sun reached its zenith.

When called upon by the Court to state whether they had anything to say why sentence should not be passed upon them, the defendants remained silent. The Judge said in part: "During the trial counsel for the defense attempted to impeach the law officers of the Government, the Army Intelligence Bureau, and all the ministers throughout the land. The religious propaganda which these defendants have vigorously advocated and spread throughout the nation as well as among our allies is a greater danger than a division of the German army, and a person preaching religion usually has much influence and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done. Therefore, as the only prudent thing to do with such persons, the Court has concluded that the punishment should be severe."

The ecclesiastics stirred up the people against Stephen because "they were not able to resist the wisdom and the spirit by which he spake." They charged that "this man ceaseth not to speak blasphemous words against this holy place (church system) and the law." (Acts 6:9-15.) A number of clergymen were in the court room when the sentence was imposed. Some of them had attended throughout the entire trial.

Some Comparisons

Just a moment before the Judge pronounced sentence Brother Woodworth leaned over and whispered in Brother Rutherford's ear the following:

> "Imagine yourself in the place of the dear Redeemer, or of one of the martyrs of truth whose blood stains the pages of history. See yourself in the midst of your enemies—persecuted, hated, reviled—conscious of your innocence, of the singleness of your purpose and the righteousness of your cause. See yourself with hands tied, your accusers clamoring for your life, your judge unable to stem the tide of human ignorance and passion. Realize that though they may take your life, they can not injure the new creature, nor force you to renounce your faith, nor be unfaithful to yourself or to your cause."

> "'A better day is coming, a morning promised long,
> When truth and right with holy might
> Shall overthrow the wrong;
> When Christ the Lord shall listen to every plaintive sigh,
> And stretch his hand o'er sea and land
> With justice, by and bye.'"

The following comparisons will be of interest to many:

1. Jesus, the perfect one Head of the church, was without fault and was wrongfully accused.

2. Jesus offended the clergy; and they stirred up the people against Him. He was brought before the civil powers and charged with sedition as an enemy of Rome.

1. Seven brethren were sentenced. The number symbolizes perfection, hence represents all of the New Creation on earth, wrongfully accused.

2. His brethren offended the clergy, who stirred up the people against them, sending petitions to the officers of the law and causing the brethren to be arrested, charged with sedition and hindering the Government in the war.